THE CHURCHMAN.

VOLUME XV.—No. 40. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 768.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, DECEMBER 6, 1845. BY JAMES A. SPARKS, 161 FULTON-ST. { Terms—$3 00 per annum—in advance.

From the English Churchman.

The following letter from Dr. Pusey, though written in August last, will, we doubt not, be very acceptable to many of our readers:—

My Dear Sir,—I was unable to open your letter yesterday until after the post was gone,—I need not say that I should be very glad to be of any use to you. You do not say what are the definite sources of your doubts whether you can remain in our Church, or if you have any. If you have any, I would do anything I could, by God's blessing, to remove them. As far as I see, you seem to me more drawn by sympathy towards the Roman Church than by any feeling of duty. But love for the Roman Church should not make us forget all the blessings which God has given us in our own, and our duties to her. We should love the Roman Church, her saints, holy teachers; prize, if we know it, everything which is of the Spirit of God in her; yet her having had very holy men, and having had high gifts, is no reason why we should leave that Church in which God has placed us. The question is not, whether she have high gifts, but whether we have the Presence of Christ. Since we have, (which cannot be doubted,) then we are safe where we are, and we should labor, in whatever way we are called, in that part of the vineyard where we have been called.

There is absolutely no doubt that our succession is valid, that our Bishops are the successors of those through whom God planted the Gospel here; and so our Church is the appointed channel of God's gifts, and the instrument of salvation to us. This is the first question to us, antecedent to anything else without us; no gifts, no helps to devotion, no holiness, no sympathies, no beauty of system, no truths abroad, no contradictions at home, are any grounds whatever for abandoning the Church in which God has placed us. Nothing can be an adequate ground for any one except a conviction, on adequate grounds, patiently tested, and overpowering, apart from any cause of excitement, that she is not the Church, and that to stay in her, being rent from the Body of Christ, is peril to his soul. I own I do not myself see how any one is to come to this conviction. For myself, I am accustomed to dwell upon two tests which are given in the Ancient Church. It is to be assumed as an undoubted fact, that we have the succession: that if there is any descendant of the Ancient British Church, it is our own; for no other has the line of descent. The only question that will be raised is, have we lost the gifts of the Church in consequence of our loss of inter-communion with the rest of the Western Church? Where this has been so, it is manifest by the loss of life and of the Sacraments. It has from St. Cyprian's time been universally noted that a branch really severed from the trunk, i. e. from the Body of Christ, carries with it for a time the freshness from the parent stock, and then gradually the life dies out. This has been so remarkably verified ever since, that the absence of it in any case is the very strongest proof that a branch of the Church is not severed. For life is the presence of God the Holy Ghost, through whom Christ dwelleth in it. Abroad, among Protestants, life dried up almost at once. Lutheranism and Calvinism both stiffened; then the one decayed into Rationalism, and the other into Socinianism. There is, I suppose, hardly any protestant teacher in Germany altogether sound in essential articles of Faith. In England our course has been upward. The life of our Church has been tried in every way that it can be tried; and now, after three centuries, it has a more vigorous life than ever. Still more remarkable are the tokens of God's Providence over her, as showing His care for her: how He held her back at first when she would have injured herself; saved her e. g., by the sudden death of Edward VI. which was then thought so great a loss, and so has purified her by a succession of trials, and given her a succession of teachers such as He has bestowed upon no body except the Church. What a token of His Presence are such as Hooker, Andrewes, Laud, Taylor, Ken, Butler; each sent at his appointed time, and for his appointed office! Butler, e. g., could not have rendered his office in Hooker's day, nor Hooker in Butler's. What a phenomenon is either! Hooker, prepared secretly, and unknowingly, through his early life for the great work for which he was formed, out of the adverse circumstances of his birth led back to a deeper theology, and the instructor of every thoughtful mind since: Butler, standing (if one may reverently so speak) like a type of Melchisedec, having none before him or after him, in the sad century in which he lived, insulated and little influencing his own day, yet laid up with God as His instrument for His own times, speaking now he is dead, and acting upon numberless minds, so that we, probably, as yet see but some slight portion of the fruits of a mind, which seemed wasted on its own day, but which God stored up for His. And so of many others. God raised His instruments each in his own fitting place, and through them worked for her in each day what He saw good, and brought her through all. And now, again, He hath wonderfully predisposed things, so that the present movement could take place, and is most marvellously and most deeply working upon people's minds, and leavening invisibly the whole Church. For you, who are a younger man and did not know the former days, it is almost impossible to conceive the change which God has wrought. Those who have seen the whole could only say step by step, "This is the Lord's doing, and it is marvellous in our eyes:" and so you may naturally be tempted to impatience, because you see the remaining evils, not the mighty change which God has already wrought. And this life He called forth out of herself: it was not by aid of Roman Catholics, (they were asleep around,) nor by their holier books: these were known later only. It was entirely in the line of the English Church. First it came through her own more Catholic writers, then through those to whom in His Providence she had ever guided her sons, the Fathers of the undivided Church, who are authorities with the Roman Church also. And so, I trust, we may in the end unite with Rome in the doctrines of the common Fathers of us both.

The fact that I have mentioned, that the renewed life of the English Church has been entirely from within, that is, through the good Spirit of God residing in her, has much struck Roman Catholics—much more may it us! They have been amazed, from their way of looking upon us, that the life should be of us—that it came not from them; they could not understand how a life, more vigorous perhaps than is in many places put forth among themselves, should spring up, not in their own communion, and with no help from them, for their prayers began at a later period. Well may we give thanks in glad amazement, among whom these tokens of God's Presence are! Well may we be content to remain where He is working! we are safe where He is.

And, for ourselves individually, there are many tokens of His Presence. I do not rest upon these alone, but in connexion with the fact, that having the Succession and the legitimate Consecration by those to whom the Commission is given, we have undoubtedly the Body and Blood of Christ upon our Altars: we receive It, if we have faith. Its Presence has been known very blessedly by those who are His. Sacramental grace has been so marked, that even to such as had previously doubted, it has seemed sight, not faith. There have been very awful instances in which its profanation has been suddenly punished like that of the Donatists. But since we have the Sacraments, we have the Presence of Christ individually; we have that precious Gift, which whoso has, He Himself, our own gracious Lord, says, "hath eternal life, and I will raise him up at the last day." How, then, are we not safe? By this again we are separated from Schismatics, in that we have the Sacraments.

Again, "the Power of the Keys" is the especial gift of the Church. You know that it is in the most solemn way given us at our ordination—"Receive the Holy Ghost: whosoever sins thou forgivest, they are forgiven." Our Church, you know well, gives us the most absolute form to use in the Service of the Sick: "By His authority committed to me." This, if we had not His authority, would be blasphemy. Yet, in the last years more especially, since people have felt more the weight of post-baptismal sin, they have sought confession. It has been frequent for persons to make confession for the sins of a whole life, and thereon to receive absolution; and God has given them grace proportionate to the contrition of those who came to it: and in some cases such large and wonderful increase of grace, as to show manifestly that He Himself owned the commission He had given to His servants.

As I said, what impresses me so much in the History of our Church is this coincidence between God's Providence without, and His grace within, and both with the fact that we have the organization of a Church. Ours is a case quite *per se*. In all the ancient schismatic bodies, there was formal heresy also. Then, too, they set themselves against the whole Church. We have neither rejected any formal decisions of the Church, nor been rejected by her. We have no "terrarum orbis" against us. Roman Catholics have been fond of paralleling us with the Donatists. For myself, although I have, for many years, so to say, lived in S. Augustine more than in any other father, I see, more vividly, the difference of the cases, not the resemblance. They had the Church Universal against them: we have not, since the East and West are themselves divided. They rejected the rest of the Church; claimed to be themselves, alone, the Church; re-baptized those who fell away to them; interpreted Holy Scripture, as though it had been foretold that the Church was to be in Africa only. Their course throughout was one of decay. Contrast with this temper Bishop Andrewes' Prayer, (which has so formed the minds of our Church,) when he habitually prays for "the Church Universal, Eastern, Western, our own." Such a mind, so universal, is not an insulated fact; it is the type of a temper, at least extensive in our Church. Or to take, again, our Liturgy: here, at all the most solemn times, we pray not for ourselves only, but for that whole "Catholic Church," which in our Creeds we confess, and for *all* its Bishops. In the daily service alone, we pray for "our" own "Bishops, Curates, and Congregations" especially; in our Litany, for Christ's "Holy Church Universal," and for "*all* Bishops, Priests, and Deacons;" at the Holy Communion, we intercede for "the Universal Church," and therein for "*all* Bishops and Curates;" in the Ember-weeks, we pray daily to Him "Who has purchased to Himself *an Universal Church* by the precious blood of His dear Son, mercifully to look upon the same, and at this time so to guide and govern the minds of His servants, the Bishops and Pastors of His flock," &c:—so that we are praying for the ordinations in the Greek and Roman Church, as well as for our own. This is no Donatist temper.

Again, how miserably all such bodies, as the heretical bodies of the East, have hardened in their heresy! What dreadful subtlety, one hears, there is in the Monophysite bodies! They have petrified, as it were, not to speak of their actual losses, (awful as it is to write,) in apostacies to Mahommedanism. With us, as I said, there has been one long eventful history; we have not been cast into one mould, as it were, and so stiffened. It has been a long probation, as it were, through fire and water, trying and purifying us, letting us feel the effect of what was evil in us, yet bringing out thereby what is good; chastening us, not destroying us; God's good Providence accompanying us throughout. And now the token of barrenness is being taken away. What a stirring of minds there has been within to remove the reproach of our Church, the religious neglect of her poor members at home! what drawing to a more devoted life, in order to relieve them! and then too the anxiety, however inadequate both yet are, for those abroad. God seems now, especially, to be putting into men's hearts to conceive large plans to his glory, and grace to execute them. Ours is the very reverse of the history of bodies really rent from the Church. They flourish for a time and decay. Ours seems like a tree, sorely shaken, which yet, after a time, takes a deep root downwards, and bears fruit upwards, and then putteth forth fresh branches and filleth the land. Of us, it seems to be said, "They bring forth more fruit in their age, that they may show how true the Lord our strength is." After three hundred years, we have a more vigorous life than ever. God is giving us a more Catholic spirit within, and extending us without, all at once enlarging our Episcopate by His Providence, and giving us devoted persons, secretly trained, to occupy the Sees He permits to be founded. And so, again the more, He seems to be preparing our Church for some great office in His Providence, since He is spreading it everywhere, and acting by His grace simultaneously upon it.

I hope that this statement will be some comfort and assurance to you. I could not convey to you, even in a long letter, the hundredth part of the ground of my conviction, which has been growing for many years, that God has been and is working with and in our Church as a whole, and training her for some purpose of His Providence; and I am thankful to be permitted to labor for her, and to exhort others to labor with a good courage.

For myself, so far from being dejected by any tokens which people point out, some time despondingly, sometimes rather impatiently, of past evil, even though reaching on to the present, they may be a token the more of God's great mercy to our Church. It is certain that we have life. The greater, then, our past sickness, the greater the present mercy of God that He is restoring us. His mercy and our amazement at His love had been less, had we fallen less. We may, then, in humility confess to the utmost, "our own sins and the sins of our forefathers," the lifeless, torpid state from which we have been aroused; but, so far from being discouraged by it, take courage the more, trusting that His mercy, who loved us while we forgot Him, will not leave us now that He has awakened us to remember ourselves and Him. Negligences, from which God has aroused us, should but animate individuals or the Church to more devoted service—not lead them to despond, when He, by rousing them, has given us the earnest of His forgiving love.

For yourself, as you ask me my advice individually, I should say the first thing is to prepare yourself by praying for God's gracious help for such a general confession as I have spoken of. If you know of no other to receive it, I am sure that the Rev. ——— would. You could say that I commended you to him. He would be a very good adviser as to rules of life. * * * * But THE BOOK is the book of conscience. Pray God to enlighten it, and to reveal you to yourself. Then it is best to divide your life into stated periods, and examine yourself in each of them by the Ten Commandments, including the seven deadly sins, in thought, word, and deed, in commission and omission, recalling to yourself every thing that can help memory, as scenes, places, companions of any part of life, individuals to whom duty was owing, &c.; but above all, as I said, praying to God to enlighten all the dark corners of conscience. You should thus try to form to yourself some estimate of the frequency of any sin, if unhappily it lasted any time, so to bring, as well as you can, all you know of yourself before God, and then praying Him to cleanse you from your secret faults. Then receive the Absolution as His pardoning sentence. Pray beforehand that His grace, against the power of sin, may accompany it, as well as His pardon for the guilt of it, that the chains of sin may fall off from you; and then go on cheerfully, loving Him who has so loved you, and fighting against the remains of evil.

And in this it is advised to set yourself to conquer some special sin at a time, the most besetting—directing all your attention to pluck out every root of it, examining yourself twice a day as to any trace of it, noting down its occurrence—praying especially for the opposite grace when you receive the Holy Communion, and making some definite offering to give up this or that way in which it shows itself. You should use all the means of grace within your reach, as the daily service which you have near you. Then negatively beware of speaking discontentedly against any persons or things amongst us, e. g. (if so tempted,) against authorities and their acts, or against any expressions, if so be, in the Articles, or any deficiencies; knowing as you do that we have all so much more than we have used, and what we have, formed such holy men as Bishops Andrewes, Ken, &c., and, even in very bad times, such as Bishop Wilson.

Intercede daily for our Church, as (if you have no more time) by the use of the Lord's Prayer three times daily in honor of the Holy Trinity, and with *this intention:* and turn all feeling of dissatisfaction into prayer. I mean, instead of complaining to men, complain to God, i. e. pray.

Do not allow yourself in any comparisons between ours and other churches, whose evils you know not; but, as I said, turn all into prayer.

Avoid whatever you think tends to alienate your affections from your Church. Do not attend services not of hers.

And now, go on as cheerfully as you can, doing your daily duties to God, carrying on the warfare against your sins, and I hope you will find rest.

For such theological study as you have leisure, I should recommend you absolutely to avoid all books of controversy, (as also in conversation all disputing,(and to give yourself to the study of Holy Scripture with the help of some one Father, e. g. the Psalms with S. Augustine, or in part with S. Ambrose; S. Matthew with S. Chrysostom; S. Luke with S. Ambrose; S. John with S. Augustine, or S. Chrysostom; or S. Paul with S. Chrysostom. This study rightly pursued, must be a great blessing to you. And now, God bless you and guide you always.

In Him, yours very faithfully,

Ilfracombe, Aug. 1845. E. B. Pusey.

Man has a soul and a body, each of which dies in its own way; and so either of them may be alive while the other is dead. This case gives occasion to many strange sayings in the Scripture. There is a sense in which Adam died on the day when he sinned; and there is another sense in which Adam lived nine hundred and thirty years. Adam delivered down a natural life to all us that are born of him; but the only inheritance he could leave to our spirits, was that death to which he was fallen. It is this death of the spirit which makes it necessary for every man to be born again. We are baptized, that we may have a new life from the Spirit of God; and when it is begun, it must be kept up by the means of grace; as the living seed which is hid under the earth is brought forward by the powers of heaven, which can reach it there, and act upon it. The means of grace by which the Christian life is nourished, are prayer, the word of God, the Lord's Supper, the ordinances of the Church, the company and conversation of godly people, with an awful attention to the providence of God over our lives and actions, for correction and preservation; yea, and even the wicked, who have no grace in themselves, do often increase it in other men by their hatred and persecution. Among the means of grace we are likewise to reckon self-denial and mortification; and also the sickness and pains of the body, which are frequently made such to those who are growing, according to what the pious king Hezekiah said of his own case—*In all these things is the life of my spirit.* Isaiah xxxviii. 16.—*Jones of Nayland.*

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XLVI.

At this season, when the Church calls us to prepare for duly celebrating the Advent of the Messiah in the flesh, she would also direct our view to His second Advent to judge the quick and the dead.

This judgment to come affords the most powerful sanction of religious and moral duty, and will be the perfective display of the wisdom, power, justice, and mercy of the Great Being by Whom it will be executed. It was one of the momentous and comprehensive subjects of that eloquent reasoning of St. Paul, which made Felix tremble. It may be good to the use of edifying to consider what there is in this subject to make the wicked tremble. This he can hardly fail to do if he properly reflects on the certainty of the judgment to every individual; the uncertainty of the time of its coming; the strictness of the inquiry which will then be made; and its everlasting result.

With regard to the certainty of the future judgment, reference might be made to the firm persuasion of the truth which nature seems to have impressed on the human mind; and especially to the argument in its behalf drawn from a view of the present inequality in the divine dispensations, for which we see no remedy, save in the belief of a future state of rewards and punishments. We are not left, however, to this reasoning on probabilities. The revelation of God's truth is full and clear to the point.

"It is appointed unto men once to die; but after this the judgment." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body." "We which be alive and remain shall be caught up, together with the dead, to meet the Lord in the air."

These few passages speak a language which pervades the Holy Bible, establishing beyond all question the truth that there will be a final judgment of all men.

What then mean those deluded Christians who suffer themselves to be indifferent to this great truth? Be they now ever so gay, frivolous, or thoughtless; set they ever so lightly by their Christian duties and obligations; be they ever so much wrapped up in temporal concerns, or fascinated by pleasure, or engaged in folly; or be they ever so hardened in sin; a judgment will come—for God Himself has declared it—which will rouse the most indifferent, appal the stoutest heart, and make the most unrelenting tremble.

And when this judgment will come, is altogether uncertain. "The day of the Lord will come as a thief in the night"—when least expected. "Of that day and hour knoweth no man." Where is the sinner with a heart so hard that the uncertainty at what moment the summons to judgment will—nay, whether in the very next moment it will not—come, will not make him tremble? When he is every instant exposed to that dread summons, will he fearlessly go on in his career of sinful deeds, or not less sinful neglect of Gospel charity, piety, and devotion?

However distant we may apprehend that awful hour to be, when the heavens shall pass away with a great noise, the earth be consumed with fervent heat, and the Great Judge of all appear, *our call* to this dread judgment, which is given in the hour of death, may be very nigh. It is for the deeds done in the body that we shall be judged, and on them our everlasting state will depend. As soon therefore as the body becomes incapable of acting, that state is determined. "There is no work, nor device, nor knowledge, nor wisdom, in the grave." As soon as the spirit leaves the body to be there deposited, the book of account is closed in heaven, not to be opened until sentence is to be pronounced at the last judgment.

And is there nothing in this to make the sinner tremble? He knows how uncertain his life is; that at any moment, and in every condition, he is liable to the stroke of death; that sudden disease may utterly unfit him to prepare for eternity; and that an unforeseen accident may in an instant number him with the dead. How then can he feel secure? How can he go on as if he were in league with the king of terrors, and had even engaged the Great Judge Himself to postpone His awful advent, or retard the steps of the dread messenger whom He sends to summon us to our eternal destiny? How can he resist the affecting warnings which relatives, friends, and neighbors, the young, the healthy, and the gay, as well as the hoary head and the decrepit, are constantly giving, that this is a very uncertain state, that no hour can be considered sure, and that the very next may find us in the eternal world? When this warning comes home, and is given by inroads on the circle of those most dear to him, he will think awhile, will talk of the uncertainty of life, and yield to the unavoidable necessity of feeling serious. Alas! it is but for a little while. The spiritual lethargy of the natural man again comes over him. Business or pleasure again engrosses him. Vice, it may be, again enthrals him. Again he goes on his way, heedless of the future, and in vain and wicked confidence of continued life, until the mournful addition of his own case to those which are daily lost upon the vicious, the worldly, and the thoughtless.

The strictness of the inquiry, is another characteristic of the judgment to come. "Every man" will be "judged according to" his "works," and receive the things done in his body, according to that he hath done, whether it be good, or whether it be evil. However concealed wicked actions may now be from the eye of the world; at the judgment to come they will be fully exposed. Now midnight darkness may cover them: then they will be viewed in open light. Now a few accomplices may be their only human witnesses: then angels and all men will see them in their true and undisguised character. Now the plea of necessity, of inability to resist, of fashion, of convenience, of innocent amusement, may stifle the remonstrances of conscience: then they will be stripped of these specious coverings, and brought to our astonished recollection in their intrinsic enormity. Now intensity of enjoyment, hurry of business, or thirst for gain, may banish all reflection on their sinfulness: then such delusions will vanish forever, and the awful reality stand full in view. Now the eye of the magistrate, and the penalty of the law may be evaded: then the King of kings will take cognizance of the most secret actions.

Surely, then, they who indulge in sinful practices have cause to tremble. Their conduct will be exposed to angels and to men. The judgment to come will unveil their most hidden wickedness. No midnight will be there. No screen from justice. Unsheltered and exposed, they will stand before the tribunal of their offended God.

Nor only they who live in actual transgression, but they too who *neglect their duty*, have reason to tremble when they consider the strict inquiry which will be made on the judgment day. The Divine Lord who has distributed talents to His servants, will then demand an account of their stewardship. Of no avail will be the pleas of inconvenience, disinclination, or unimportance, with which men now sanction the neglect of divine commands. They will but aggravate its guilt.

They who live in the omission of any part of their duty to God, to their fellow men, or to their own souls, have cause to tremble at the thought of that judgment to come, when every such omission will be remembered against them; when they will be convicted of all their neglect of the means God has established in His Church—its sacraments, ordinances, services, instructions, and pastoral ministrations—to improve their souls in holiness, and to preserve the integrity and sincerity of the faith, to cherish the pious affections and dispositions, and to give knowledge and strength for the sacred duties, of the Gospel; when their deviations from the path of those duties, their halting steps therein, and their lingerings and stoppings by the way, will be found on record against them; when the poor in either spiritual or temporal things, whom they might have relieved, and their many neglected opportunities of works of piety and charity, will rise up as witnesses of their lack of the greatest of Christian virtues; when parents and children, husbands and wives, ministers and people, magistrates and citizens, masters and servants, friends, neighbors, and persons in every connection of life, will be charged with all their omissions of duty to each other; when God the Father who made them, God the Son who redeemed them, and God the Holy Ghost who offered to them His sanctifying influences, will convict them of their deficiencies in that faith, and that religious and moral obedience, which are the required duties of their religion, and the appointed conditions of their salvation, through the redemption and grace of the Gospel.

But the inquiry at the judgment to come will respect, besides our actions, *the words of our mouth.* "For by" them, says our Blessed Saviour, we shall "be justified, and by" them we shall "be condemned."

They should tremble at this who, by the glosses of false reasoning, seek to divert the unwary from the truth, or by profane, impure, or licentious conversation, foster bad affections in their own hearts, and contaminate the minds of others. Scoffers and revilers of holy things have reason to tremble at this thought; and they who lie, and profanely swear, and curse, and take God's name in vain; and foul-mouthed calumniators, and idle tale-bearers, and they who spend their time in vain and frivolous discourse. The appalling thought should never be dismissed from their minds—it were vain it should be—the dreadful reality will come—"that for all these things God will bring" them "into judgment."

Not only into our works and words, but also into our *very thoughts*, a strict inquiry will be made. "God shall judge the secrets of men by Jesus Christ."

What a mass of wickedness will then be disclosed! Well may they tremble at this who cherish unholy thoughts of God, or encourage the rebellions of the natural heart against the true faith of the Gospel, and the spiritual submission which it demands; they who indulge in murmurings and complainings against their Heavenly Father's allotments; they who harbor envy, hatred, malice, and uncharitableness; they who give way to evil passions and tempers; they who meditate mischief against their fellow men, and wish them injury; they who cherish petty contentions themselves, or delight in the animosities of others; and they who contaminate their minds by unholy and impure imaginations. At the judgment to come, all these things will be laid bare to the view of angels and of men. The record of their hearts is on high, and will be disclosed at the last day.

What manner of persons ought we to be, when we reflect on this characteristic of the judgment to come! A naked heart is before our God. A naked heart will be exposed to the universe. Man now looketh only on the appearance. A decent exterior, an ordinary propriety of deportment, the regular outward discharge of religious duty, yes, and much too of sanctity of look, word, and demeanor, may impose upon men. But then *the heart!* cold formalist, *your* heart—wily deceiver, *your* heart—base hypocrite, *your* heart—thoughtless, vain, proud, worldly Christian, *your* heart—secret indulger of unholy and impure affections, *your* heart—you to malice prone, of unforgiving temper, by ill-will governed, with envy, jealousy, and vengeance warped, *your* heart—God sees *that;* and at the judgment to come will expose it. God sees *that*, and will determine by *it*—be your appearance before men what it may—whether heaven or hell shall be your everlasting portion.

Does the certainty of the judgment to come make the sinner tremble? Does the uncertainty of the time of its arrival? Does the strictness of the inquiry which will then be made? These all derive their terrors from the dread sentence that will ensue.

"I never knew you, depart from Me, ye that work iniquity." "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." What heart so hard that it will not tremble at the thought of this! To be eternally excluded from the presence of the Lord, from the glories and joys of His heavenly abode, and from the society of the holy angels, and forever doomed to fellowship with beings of infernal degradation and malignity; and there to suffer eternally the agonies of devouring flames; to have the smoke of our torment ascending forever and ever; to be incessantly gnawed by the worm that never dies, and burnt by the fire that is never quenched; to have the pains of hell get hold upon us; who can bear it! And yet there will be no respite, no relief, not a drop of water to cool the parched tongue. Let not this dreadful sentence be termed unjust and cruelly severe. If God calls, and we refuse, if He stretches out His hand, and we regard not, if He warns us of a judgment to come, and we will not heed it, if he sets before us available and ample means of preparing to pass our eternity with Him in heaven, and we will not use them; we cannot think it a hard matter that He should give us up to eat the fruit of our own ways, and to have our own deliberate choice in the eternal keeping of His enemy to whose service we give our wilful, ungrateful, and wicked preference.

He who suffers himself to live in neglect of Christ's coming to judgment, and by sinful practices and indulgences, or not less sinful omissions of duty, virtually defies the Great God who warns us of that judgment, and threatens the dread consequences that will follow it, has surely abundant cause to tremble for his fate. That God is possessed of irresistible might, holds in His hand the keys of hell, and can in a moment plunge the disobedient and unfaithful into its vast abyss. The sentence of condemnation then to be pronounced will be without appeal. Its execution will occupy eternity.

If these things are so, what manner of persons ought we to be in all holy conversation and godliness! We may at any moment be caught up to meet the Lord in the air. Or if He should delay His personal advent, He has a dread messenger to prepare His way. That messenger is death; and very suddenly may his call come, and bid us into eternity, and of course to our everlasting doom. As death finds us so will the judgment. There can be no further preparation for the coming of the Son of Man, when this life is at an end.

If, by God's blessing, such considerations find access to the hearts of any who have heretofore neglected the things which belong to their peace, O be they prompt and earnest in availing themselves of this working of the Holy Ghost. Let them not say to this deeply interesting subject, as Felix did to the Apostle when he reasoned upon it, Go thy way for this time; when I have a convenient season I will call for thee. *That* season may never arrive. Let them not suffer the cares, business, or pleasures of the world to make *this* appear an *inconvenient* one. Humbled in deep contrition before the throne of the heavenly grace, and meekly acknowledging their ingratitude, guilt, and unworthiness, let them, on the principles, and with the affections, of the true faith of the Gospel, lay hold on the hope which it sets before them. In the name of Jesus Christ, and relying solely on the merits of His atonement and intercession, let them ask that they may receive pardon, seek that they may find grace, and knock that the door of mercy and salvation may be freely opened unto them. In the ark of safety which Christ has provided in His Church, and through the ministrations for which He has there appointed the stewards of His mysteries, let them, by walking in all His commandments and ordinances, prepare, and make and keep ready, in their hearts, the way of the Lord when He cometh to judgment. Then that awful advent, which will fill the ungodly with fear and trembling, will be to *them* a cause of holy joy, and a passport to heavenly bliss.

B. T. O.

For the Churchman.

CAMBRIDGE.

The Birthplace of Bishop Taylor.

"I that wore a mitre, am now a little heap of dust." He who wrote in this manner also wore a mitre, and is now a heap of dust: but when the name of Jeremy Taylor is no longer remembered with reverence, genius will have become a mockery, and virtue an empty shade! *Hazlitt.*

The golden sunbeam of autumn was lingering upon the native stream of the "English Chrysostom," and imparting additional beauty to the tower of St. Mary's, the spire of Trinity Church, and that superb and costly fabric, King's College Chapel, when I stood before the time-honored gate of Caius College, to muse upon the life and genius of Jeremy Taylor.

Although the eloquent and inimitable author of Holy Living and Dying, was born in Trinity parish, Cambridge, I saw nothing to perpetuate or commemorate that event in the venerable place of his nativity,—the memorable town where scholars do sojourn, and

'Where Cam, meandering through the matted reeds,
With loitering wave his groves of laurel feeds.'

"Jeremy Taylor," says Serjeant Talfourd* with glowing admiration, "stands altogether alone among Churchmen. Who has ever manifested any portion of that exquisite intermixture of a yearning love with a heavenly fancy, which enabled him to embody and render palpable the holy charities of his religion in the loveliest and most delicate images? Who ever so encrusted his subjects with candied words; or has seemed, like him, to take away the sting of death with 'rich conceit,' or has, like him, half persuaded his hearers to believe that they heard the voice of pitying angels?" Nevertheless, as just remarked, there is neither tablet nor "pillar of remembrance," to inform the traveller that he is standing upon the soil where this highly gifted divine was born; or where his truly vigorous and opulent mind first meditated upon the most serious of all missions.

Bishop Heber states,† that "There are two old houses in Cambridge, which tradition points out as claimants for the honor of having been the place of Taylor's birth. The preference seems to rest with that which is now the Bull Inn, opposite Trinity Church." The street scenery of Cambridge, irresistibly and pleasantly brings to mind a lovely and holy spirit, whose youthful footsteps were duly familiar with these old cloisters and college gardens. Here it was, in the year 1613, and in the immediate vicinity of classic walks and academic bowers, that his earthly pilgrimage commenced. Of his early days, no minute or interesting particulars have been transmitted by friend or contemporary. There was something very beautiful and touching however in the fraternal language of Dr. Rust, who preached his funeral sermon. He informed his sorrowful hearers, that Taylor "was a man long before he was of age, and knew little more of the state of childhood than its innocency and pleasantness." In these few, but comprehensive words, we fancy we have a key to Taylor's entire life and character,—the sweetness and serenity of whose temper may in truth be regarded as one of the most winning and attractive features of a being richly endowed with eloquence, wherewith to impress men with the attractive beauty of religion and true holiness. The intellect of Taylor was not only brilliant, but precocious. He

* Essay on Pulpit Oratory.
† See Life, prefixed to Taylor's Works.

was undoubtedly very young when his father sent him to a newly established grammar school in his native town. His age when placed under Lovering's instruction is represented as being only three years. Heber doubts this statement, and thinks an infant, three years old, could not have been dispatched to a public seminary, although that infant were Jeremy Taylor. He therefore regards it as a slip of the pen on the part of the scribe at Caius College. Be that circumstance however as it may, there is no doubt that he was early imbued with a keen relish for learning, and displayed unwonted diligence in the pursuit of knowledge. If this had not been the case, he never could have entered a University at thirteen,—happily admitted into holy orders, and ranked as an impressive theological lecturer at twenty. This was his rapid course in life: his remarkable eloquence, together with his youthful appearance, surprised and interested the devout worshipper in St. Paul's Cathedral and Lambeth Chapel, and caused each one to regard him with love and admiration.

Affectionate and impassioned appeals to holiness, coming from one every way prepossessing and persuasive in looks and manner, must have awakened more than ordinary attention amongst eminent Churchmen of the seventeenth century. Hence, we find, he was befriended by a distinguished patron of learning; and the poor Cambridge scholar had further opportunities of study and improvement afforded or indicated, that ultimately placed him amongst the truly great men of genius, who have dedicated themselves to God's service. The memory of Archbishop Laud, is pleasantly associated with the college days of Taylor, for he is the prominent individual referred to, and as Heber justly remarks, "deserves the thanks of posterity" for his judicious patronage of one who proved himself every way worthy of the high estimation thus early formed of his character and talents. He appointed him one of his Chaplains, and it is also said, recommended him to the Bishop of London (Juxton) as a suitable person for the rectory of Uppingham in Rutlandshire. That living was consequently bestowed upon him, and there he passed some of the happiest, and as may be well inferred, mournful days of his life. For it was at that rural retreat just referred to, that he married a lady of Uppingham, and also consigned her to the grave, together with an infant son. The great eloquence of Taylor upon the subject of death, arose from no fictitious source: he felt profoundly in his own bosom the shortness of life and the touch of the Greek proverb with which he commences his "Holy Dying." His son Edward fell in a duel, and another (Charles) died before him; but with whose short career, no pleasant memories were associated. He had disappointed his father's hopes, and neglected to imitate a pious instructor and model. Therefore do the words of Taylor seem replete with solemn pathos, when we read a stray passage like the following, coming as it does from a man who meditated like a holy scholar and poet, upon the trials of this life:—"and when God sends his angel to us with the scroll of death, let us look on it as an act of mercy, to prevent many sins, and many calamities of a longer life, and lay our heads down softly, and go to sleep without wrangling like babies and froward children. For a man (at least) gets this by death, that his calamities are not immortal."*

The ministerial labors of Taylor at Uppingham appear to have been short-lived. He was summarily deprived of his living by the Puritans, after performing the sacred duties appertaining to it, for about four years: and he soon felt the embarrassments attending indigence, together with many harassing discomforts of another kind. The times were formidably adverse to himself and his friends: both indeed were involved in a vortex of difficulty and trouble. Civil war had broken out in England, and a gloomy train of incidents followed in quick succession. The Christian beauty of patience, cannot perhaps be more appropriately illustrated, than by citing the example of Jeremy Taylor, when wrecked amid the raging sea of party strife. He "sought a quiet haven in Wales from the whirlwind and the tempest which dashed," as he expresses it, "the vessel of the Church all in pieces." There, in adversity and want, he composed a remarkable work; the "Liberty of Prophesying." From the dedicatory epistle prefixed to that eloquent and learned composition, we obtain a glimpse of the powerful resources of his mind. He had neither books nor the advantages of leisure time for meditation; but he was perfectly familiar with holy writ, and his memory abundantly stored with a scholar's precious lore. In a remote part of Wales, (the parish of Lanfiangel,) the author of the work just adverted to, kept a school jointly with Nicholson. The Bishops of Down and Connor, and the Bishop of the see of Gloucester, doubtless often looked back upon their Collegium in Wales with feelings of honest pride, if not entire pleasure; for their united efforts to educate boys and fit them for the Universities was duly honored in subsequent years. Indeed one of their pupils thought it of sufficient importance to the public, to have it recorded upon his tomb, "that he was educated under Taylor and Nicholson."

I have not dwelt upon the several imprisonments of Taylor imposed upon him by his enemies, although they afford abundant materials for a happy illustration of moral courage, meekness, and resignation. These commendable virtues illuminate every incident connected with his interesting life, and indeed, invest it with peculiar attractions, loveliness, and value. He appears to have ever spoken of his persecutors and defamers with the mild forbearance and gentleness of a Christian minister. And this striking characteristic caused Coleridge to say of him, and refer to him, as an admirable specimen of the divine, the scholar, and the gentleman.† That he suffered greatly from those who professed and called themselves Christians, but who differed from him in religious opinions, there is abundant evidence and proof. Those who study his literary remains, as well as his biography, will find no satirical or retributive line, to cause the least misgivings touching his Christian charity. He seems in a word to have been a model of vigilant self-respect and seemly clerical dignity. "His character," remarks Heber—he is speaking of him when selected for advancement at the Revolution—"had remained unsullied by any compliance with the factious or fanatical party during the time of their greatest triumphs. He had been the object of a more than common suspicion and severity on the part of the usurping government; and even his polemical antagonists were in the habit of bearing testimony to his blameless life and the ardor of his piety." Such was the man upon whom the Bishopric of Down and Connor was ultimately conferred, and who wore the mitre for seven years with pious grace and humility, and then rested from his labors. His ashes repose in the venerable Church at Dromore; and no Christian traveller can visit or linger beside his sepulchre, without affectionate and vivid thoughts;—thoughts religiously associated with a prelate eminent for virtue and intellect. Genius would indeed become a mockery and virtue an empty shade, (to repeat the words of Hazlitt,) if the name and memory of Jeremy Taylor ceased to awaken invigorating or purifying thoughts within the breast of a reflecting pilgrim at Cambridge.

* Holy Dying. Sec. vii.

† Vide Coleridge's Remains, vol. 3., p. 203. London edition.

The prominent incidents in the life of a man, exemplary and gifted, who was born and nurtured in this place, and "who thought it no wrong to religion to hang the garlands of a beautiful imagination at the gate of the temple," are briefly recited in the foregoing sketch. Any reference to this learned divine would be inappropriate and derogatory to his fame, if it failed to exhibit him as one strictly contented with doing his duty in that state of life to which it had pleased God to call him. And it should be added, that the labors of the poor schoolmaster of Lanfihangel and the Bishop of an Irish see, may be studied and regarded with equal satisfaction; for they suggest to the mind a noble picture of CHRISTIAN DEVOTEDNESS AND ZEAL. His accomplished biographer, after speaking of his devotional works, remarks, that, "We see a saint in his closet, a Christian Bishop in his ministry, and we rise from the intercourse impressed and softened with a sense how much our own practice yet needs amendment, and how mighty has been that faith of which these are the pledges and prelibations."

A thought has already been given to his obscure position in Wales, but it would be remiss not to notice or speak of his sincere desire to be worthily remembered as one of God's instruments. I must quote a passage therefore from the Dedicatory Epistle to the Liberty of Prophesying, before I introduce some further comments ou his genius by scholars and literary men of the nineteenth century. Thus speaks the "English Chrysostom" concerning his literary labors at Lanfihangel: "And now since I have come ashore, I have been gathering a few sticks to warm me, a few books to entertain my thoughts from the perpetual meditation of my private troubles and the public dyscrasy: but those which I could obtain were so few, and so impertinent, and unuseful to my great purposes, that I began to be sad upon a new stock, and full of apprehension that I should live unprofitably, and die obscurely, and be forgotten, and my bones thrown into some common charnel-house, without any name or note to distinguish me from those who only served their generation by filling the number of citizens, and who could pretend to no thanks or reward from the public beyond *jus trium liberorum.*" He did not live unprofitably, and his name has not been consigned to oblivion: it is a name made familiar to men's memories by a congenial spirit, who was prompted by affection and admiration to rehearse the unobtrusive labors of a scholar and a theologian, whilst editing his works. It was a pleasant task for the amiable Rector of Hodnet to dwell upon "the Sermons of Taylor, with their splendid decorations of antique learning;"* and good men thanked him for doing what he only considered a labor of love.

It is well known that Coleridge was a great admirer and student of the writings of Taylor; and he thus prefaces some strictures upon the eloquent author of Holy Living: "I have not seen the late Bishop Heber's edition of Jeremy Taylor's works; but I have been informed that he did little more than contribute the life, &c."† Under this impression he was prompted to speak as he felt touching an intellectual and fervent Churchman of the seventeenth century. After criticising the "Apology for Authorized and Set Forms of Prayer," he remarks: "But Jeremy Taylor would have been too great for man, had he not occasionally fallen below himself." And in another passage he speaks of him as "a genius whose sands are seed-pearl;" an author, whose "images and conceptions were such as to leave him but one rival—*Shakspeare.*" Here also is his opinion of some admirable writing in "A Dissuasive from Popery,"—"I remember no passages from the Fathers nearer to inspired Scripture."

Hallam speaks of Taylor, as "the greatest ornament of the English pulpit up to the middle of the seventeenth century."‡ The author of the "Middle Ages," thus dwells upon the pervading spirit of the Shakspeare of divinity: "An imagination essentially poetical, and sparing none of the decorations which by critical rules are deemed almost peculiar to verse; a warm tone of piety, sweetness and charity; an accumulation of circumstantial accessories whenever he reasons, or persuades, or describes; an erudition pouring itself forth in quotation, till his sermons become in some places almost a garland of flowers from all other writers, and especially from those of classical antiquity, never before so redundantly scattered from the pulpit, distinguish Taylor from his contemporaries by their degree, as they do from most of his successors by their kind."

The soul of Hazlitt was often out of tune, and disturbed by the "unkind agencies" of this breathing world; but Jeremy Taylor seems to have attuned and soothed his troubled spirit. His thoughts flowed gently when he mused over the writings of the Cambridge scholar. Here is the proof:—"His characteristic is enthusiastic and delightful amplification. * * * He puts his heart into his fancy. He does not pretend to annihilate the passions and pursuits of mankind in the pride of philosophic indifference, but treats them as serious and momentous things, warring with conscience and the soul's health, or furnishing the means of grace and hopes of glory. In his writings, the frail stalk of human life reclines on the bosom of eternity. His "Holy Living and Dying" is a divine pastoral. He writes to the faithful followers of Christ, as the shepherd pipes to his flock. He introduces touching and heartfelt appeals to familiar life; condescends to men of low estate; and his pious page blushes with modesty and beauty."§

Kind Reader!—I have discoursed, or quoted, as my feelings dictated, concerning an excellent divine, whose familiar name graces the admission book of this College: but a word or two must be subjoined, in remembrance of its accomplished founder; a most learned antiquary, anatomist, critic and naturalist. Dr. John Caius, was an eminent physician of Norwich, and flourished in the sixteenth century. He was a warden of Gonvile Hall, which he speedily endowed, and converted into a College, in the year of our Lord 1565, and of which, he was the first Master. His brethren styled him "The Prince of Physicians;" and he was also ranked among the most distinguished scholars of his age. Besides numerous medical treatises, he wrote upon the Pronunciation of the Latin and Greek Languages, also the Annals of the College of Physicians from its foundation in 1520 to 1565; and the Annals of Gonvile Hall. These two last mentioned works are still in MS. He took his degree at Bologna, in Italy. His History and Antiquities of Cambridge, has furnished the modern historian of this University with authentic sources of information. He was a great favorite of Queen Elizabeth, and it was in her reign that he founded this College. He died in London, on the twenty-ninth of July, 1573, and in the sixty-third year of his age. His body was brought hither from London to be interred, and "all degrees in the University," says Parker,* "met it in honorable manner, near Trumpington Ford, and conducted it with the greatest funeral pomp to the College, where he was handsomely buried in the Chapel, with this inscription, I know not whether to call more ingenious or magnificent: *Fui Caius*—I was Caius."

* Rev. R. A. Willmott.

† Literary Remains, vol. 3, p. 203. London edition.

‡ Introduction to the Literature of Europe, vol. iii. p. 125.

§ Hazlitt's Age of Elizabeth.

There was an admirable moral sentiment displayed by Dr. Caius, in the conception and erection of three enduring gates, built in the style of sepulchral monuments. The lowest gate at the eastern entrance, was called by him, the gate of HUMILITY; the loftiest arch VIRTUE; and the most imposing and elaborately decorated one,—the gate of HONOR. And now gentle reader,—to repeat my salutation—upon which of these structures wouldest thou have suspend thy votive garland, in honor of JEREMY TAYLOR? D.

For the Churchman.

Mr. Editor,—I have before me, and have seen with much pleasure, the "Vestry-Room, Desk, and Pew Calendar," for 1846, just issued by Henry M. Onderdonk & Co. It is printed on a Card, and thus made very convenient to be kept hanging in the vestry-room, reading desk, and pew. Say what we will about the minister's duty to inform himself before hand what Sunday it is, very worthy men do and will often go into the desk forgetful of it, especially if it is one of those in Advent or Lent, or after Epiphany, Easter, or Trinity, or involved in the uncertainty between the second after Christmas and the first after Epiphany, or the —— after Epiphany and Septuagesima, to say nothing of the concurrence of Sundays and Holy Days, or of the minister's desire to fulfil the duty laid upon him by the Church of announcing to his people "what Holy Days or Fasting Days are in the week following to be observed." To have this neat and clearly printed Calendar hanging directly under his eye must be a great convenience and advantage. It may be hoped to operate as one of those (certainly not unimportant, however *apparently* trifling) aids to composure of mind, and reliefs against embarrassment in devotion, of which the truest Christian is most sensible of the value.

Then as it respects the *pews.* I hope there are not a few of our lay members whose devotional feelings set great value on whatever may enable them to follow the service without distraction or embarrassment. With this Calendar in their pews, they see at once what Sunday it is, and can be prepared to look at the lessons before the service begins, as a preparation for profitably hearing them, and to turn at the proper time to the Collect, Epistle, and Gospel for the day.

May I be allowed respectfully to suggest that the unrubrical custom of announcing the Sunday when the Epistle is announced,† does not meet the difficulty. The great object of having the people know what day it is, is that they may be able to *pray the Collect.* The Epistle and Gospel may be *heard* without finding them in the book. To announce the day *after the Collect,* looks very much as if it were a matter of indifference whether that were found in the book or not, and as if the turning over the leaves to try to find the place is of little consequence in *prayer.* Besides, I have seldom, however, seen an announcement produce the desired effect, at least with regard to the Epistle. If the people are not prepared for it *beforehand,* the reading of it is generally almost if not altogether finished, before they have done with turning over the leaves. If notice must be given, would not a better place be immediately before announcing the first *metre-singing?*

I had almost forgotten to say a word about announcing the day immediately before the Collect, that is, *while the people are on their knees at prayer!* To name this seems sufficient to show its *utter unfitness.* ORDER.

To the Editor of the Churchman.

Sir,—The following communication was sent two weeks ago to the Editor of the Protestant Churchman, with the request that he would publish it as soon as possible. The editor delayed the publication one week, "*for the reason*" that he had not the author's name. This was promptly given. The editor's implied promise could then be redeemed only by speedily publishing the communication. This he professes to do in his paper of this date. But, without the permission of the author, and without any intimation to his readers, he suppresses the whole of the fourth paragraph. There is also an important error in the printing of the last line of the second paragraph.

After what has occurred, the writer cannot honorably hold any farther communication with the Editor of the Protestant Churchman. He has recourse, therefore, to your paper.

General Theological Seminary,
New York, Saturday, Nov. 29, 1845.

To the Editor of the Protestant Churchman.

Sir,—I have been detained only by the attendance upon Evening Prayer in the Chapel, from immediately replying to a communication in your paper of this date, which met my eye less than an hour ago.

The author of that communication professes to be an "Inquirer." He has recourse to "your superior means of information" to ascertain how far a certain rumor is true in regard to the proceedings of a meeting of the Senior and Middle Classes upon the subject of the want of instruction in the department of the Nature and Polity of the Church. This rumor the "Inquirer" gives with full and minute details:—in fact, it constitutes his communication. On the other hand, you, in an introductory paragraph, appeal to the "Inquirer's" communication as a statement of facts.

Now I will remark to your correspondent—who is unknown to me—that his statement of facts is, essentially, so accurate that it must have come very directly from some Candidate for Holy Orders studying here. It is surprising, therefore, that the "Inquirer" did not seek farther information from the same source. If he had a right to put questions, they would have been answered with promptness. If his questions were impertinent, there are, no doubt, gentlemen here, who, rather than appear rude, might answer even some impertinent questions, if plainly put. Your correspondent is now answered as to the correctness of his statement of facts. The same answer would have been as fully and as cheerfully given on the spot had he chosen to ask for it here.

The statement of facts is thus disposed of. I have still a few words to say to the Editor of the Protestant Churchman. Allow me to ask what you, or any public correspondent of yours, can have to say in regard to a meeting which resulted in nothing—which was privately prevented by the Dean from re-assembling according to the motion of adjournment? May I farther inquire what business either you or yours can have to interfere with the visits of Candidates for Holy Orders in the Senior or Middle Class to the Bishop of New York?

* Parker's History of Cambridge.

† Is it not *the very best rule,* indeed *a rule of duty,* when the Church prescribes the way of doing a thing, to do it *in that way only?*

For my own part, I have no acquaintance with the Bishop; I do not belong to the Diocese of New York; I am not in the Senior, nor in the Middle Class; I had nothing to do with the meeting. But I belong to the Provincial College of Candidates for Holy Orders of the American Church, and loyalty bids me take part in every thing that concerns this establishment. Any improper attack upon it I am bound to repel, in my own place. I have taken up this affair for the very reason that I am in neither of the classes that are particularly concerned.

I will only add that to assert that the Bishop is publicly acting as Professor is false. On no other ground is it possible to interfere with him or with his visitors. Nothing else will avail—not even a successful appeal to the secular power of New York to revoke our charter. It is better, therefore, to be quiet, and mind every man his own business.

I have the honor to be, Sir,
Your obedient Servant, A JUNIOR.

General Theological Seminary,
New York, Saturday, Nov. 15, 1845.

For the Churchman.

Practice and Reputation.

Mr. Editor,—The Recorder, it seems, is in great trouble about an error which it found in its Calendar of last week, and it endeavors to excuse itself by venting its spleen upon the "*Church* Almanac," (a perfect model in its *matter* for every Religious Almanac) from which their "*Publishers,*" forsooth, have been in the regular habit of "transferring the Calendar."

I have now a copy of the Church Almanac before me, and can find no such thing as the alleged error. The Sundays in Advent are *all correctly printed.*

I also find that in referring to Swords's Almanac, the *error is apparent!*

Now, let the error, if the Recorder think it worth talking about, be laid to the charge of those to whom it properly belongs;—for, it is not *right* that our *Tract Society* should suffer in the least degree, by the fact that Messrs. Stanford & Swords have accidentally allowed an error to remain in their own POCKET.

We are indebted to the Gospel Messenger for the following suggestion, than which none can be more sound and appropriate:—

Advent.

With the next Lord's Day, the 30th, of November, we commence again the order observed in the Year of the Church, the first day of which opens with the subject of "the Gospel trumpet blown"—and

"Hark the glad sound, the Saviour comes,
The Saviour promised long,"

And when the solemn sound is heard,

"Let every heart prepare a throne,
And every voice a song."

The Season this year begins with a coincidence of the Festival of St. Andrew and Advent Sunday. The latter being the superior festival, the Collect for St. Andrew's day is to be used with the Collect, Epistle and Gospel of the former.

There is much propriety in commemorating St. Andrew at the commencement of this season, as he was the first of the Disciples who came to Christ, and it should be added that he was the first Missionary of the Gospel, having brought his brother Simon to the knowledge and service of the Saviour.

This circumstance is worthy of note as intimating our duty to attend first to the instruction and conversion of our relatives and friends. And the question should be seriously considered whether as believers and friends of the Cross of Christ, and laborers for the extension of his Church, our first great care should not be to aim after the guidance of our own countrymen, exposed as we know them to be, to the dangers of heresy and infidelity. As they disperse themselves over our wide expanse of territory, it becomes us to follow them with the teachings of the Gospel, the ministry, and the ordinances of our Divine Master, before we turn our attention to other portions of the world. The first instructive act of which we read on this subject is related (St. John i. 41,) of St. Andrew.—"He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ." As the season of Advent makes known to us the coming of our Lord, to seek out and save that which was lost, so it is an appropriate time for attention to the duty of making known to those who are deprived of the means of grace, and are sitting in darkness, the truths of revelation and the manifold wisdom and love of God.

The Redeemer descended in the form of man, that he might exhibit in human nature, the same nature which had been polluted and ruined by the fall, a perfect model of purity and holiness. As the adversary had once triumphed over that nature, Jesus in his mercy determined to show, that the same nature might eventually overcome and be crowned with victory and honor. His Grace should be the all-powerful weapon, in those engagements with the enemy of virtue, which mortals would be called to enter.

One object of the Redeemer's advent, was to smooth the rough journey of life, to make the road through this wilderness of perplexity and sorrow, more safe and easy to his followers. He came to soften the severity of poverty, by pointing to those abodes of permanent wealth, those riches of the saints in light, where neither moth nor rust doth corrupt. He offered to shed light upon the path of the desponding and sad—to open to the widow new sources of consolation and peace—to show the orphan sinking under oppression and wrong, the home of an almighty Father, where every right shall be restored, and from which he shall never be driven.

While the Saviour in his advent, designed to open the way of freedom from the final triumph of pain, sorrow and death, he resolved to assist all those who apply to him for help, against the encroachments of unholy passions, sins and temptations. Let the sinner then employ this holy season in humble penitence and devout aspirations, after that holy guide and comforter, by whose gracious aid he may escape the snares of the adversary, and obtain the pardon of his sins.

There are multitudes of people who seem to live, but are no better than dead, and they might as well be in their graves: they are, properly speaking, *unburied dead.* They have in them nothing of the life of the Gospel, nor any symptoms of it; no sight, no sense of spiritual things, no appetite, no affection. This we shall find if we make trial of them. We may preach to them all day long, and do no more good by it than if we were to preach to a man in his coffin. If we were to cry into their ears, or blow a trumpet, to give them warning of the fire of judgment, and of eternal damnation, they would hear nothing. If we were to watch them night and morning, we should find that they never open their lips in prayer to God. Show them the wonders of His word, they see nothing. The sun of the noon-day shines upon the eyes of a dead man without any effect. If we offer to them the bread of life, they want it not; for a dead man hath no appetite. Were the souls of men as visible as their bodies, we should see as much difference betwixt devout Christians and the children of this world, as betwixt a living healthy body and a dead corpse. And now I think we may fully understand the meaning of those words which the Apostle borrows from the prophet—*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*—*Jones of Nayland.*

The Churchman.

New York, Saturday, December 6, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ Mr. C. W. James, of Cincinnati, Ohio, is our Agent for the Western States. He will be assisted by J. R. Smith, E. Y. Jennings J. T. Dent, Thomas G. Smith and G. H. Comstock. Receipts of either will be good for money due *The Churchman.*

J. A. SPARKS, *Publisher.*

NEW AGENT FOR THE CHURCHMAN.—William Kerr, bookseller, Mobile, Ala.

The extract on our last page respecting the Daily Service will be found particularly worthy of attention. On some of the subordinate topics there may be differences of opinion, but there can be none respecting the desirableness of the end to the chief means proposed for its attainment.

For the Churchman.

Mr. Editor,—Will you have the kindness to *explain,* upon *what principles* you adopt what is denominated "the Apostles' Creed," as an infallible "shield of faith?" and thus gratify

MANY READERS.

Answer. An "infallible shield" is an expression which we have not used. The comparison of faith to a shield is adopted on the authority of St. Paul, and its sufficiency for intercepting and "quenching all the fiery darts of the wicked" rests on the same authority. So far "Many Readers" will agree with us; and he will also admit, we suppose, that by faith St. Paul means the Christian Faith, or that contained in the Holy Scriptures; and he will, moreover, we hope, allow the Christian Faith to be infallible.

The question, then, which we presume our correspondent meant to ask is, On what principles or what reasons it is that we adopt the Apostles Creed as a summary of the Christian faith; as the same infallible faith, in a condensed form which the Holy Scriptures contain in a different and extended form?

Our answer is that we so adopt the Apostles' Creed on the testimony of the Church, the same ground or principle on which we have received the Books contained in the Bible as inspired and canonical.

This is one reason; and another is that the Church demands the Apostles' Creed first in order to baptism and ever after as a term of communion; thus making the belief of it the very condition of our first becoming and afterwards continuing to be Christians. The Creed, therefore, is the essence or foundation of the Christian faith; not more true or more efficacious than the Holy Scriptures, but more fundamental, more essential, as being indeed the very essence of the Christian Faith, or that without the profession of which a man cannot be a Christian. Whoever, therefore, denies any article of the Creed, of necessity denies the Scripture.

These remarks, as well as the previous ones on Swedenborgianism which seem to have elicited the question of "Many Readers" are intended only for those who accept the Church's teaching and to show that *they* are no more bound to investigate Swedenborgianism than they are any other form of heresy or infidelity. Those who reject the Church's testimony and depend on their own judgment to settle to the *essentials* of faith must be left, as we said before, to settle the matter in their own way.

We beg to call attention to "The Young Churchman's Miscellany," a monthly journal to be commenced on the first of January next, and edited by the Rev. J. A. Spencer. Mr. Spencer promises to conduct this Journal on the principles of the Gospel as *interpreted by the Prayer Book,* and in the expectation that he will fulfil this promise we recommend the undertaking to the encouragement of parents and of the young.

For a journal of this kind, intended neither for children nor adults, but for adolescents, there is a fair opening, and we are glad to see from Mr. Spencer's prospectus that he has formed a just and enlarged view of the principles on which it should be conducted. History, Biography, Sketches of Natural History, foreign scenes, and customs, and fiction, under judicious restraints, all that constitutes the Miscellany, will be introduced and brought under the governing influence of the Church. In families and Sunday Schools such a work cannot fail to be useful.

We wish Mr. Spencer success personally, for he well deserves it, and we are favorably disposed towards his journal not only on account of its general excellencies, but particularly because it proposes the PRAYER BOOK as its standard in its doctrinal and practical bearings. If Churchmen are ever to be drawn off from their unhappy divisions and to unite in common efforts it is on this ground that they must meet. We believe that a journal, purposely eschewing controversy, *can* be so conducted as to meet the reasonable expectations of all who are willing to be bound by the Prayer Book; and though to attain to this end requires a higher degree of prudence and a profounder knowledge of theology than falls to the lot of most of us, yet even an *honest desire* to attain to it deserves encouragement; and allowance also, if need be.

The regular subscription price is $1 50 per annum, though to Sunday Schools and parishes which may subscribe for several copies, it will be put at a less price.

It is with grief and shame that we have read the following letter from the Bishop of Cashel. We tremble for the Church of England, and can expect for her nothing less than discord, confusion and defection, when a bishop in her communion is thus allowed to become the open advocate of schism. The Scottish Church, we trust, will not draw back or yield, but will, under whatever discouragements pursue firmly and boldly the course which her trying situation demands:

Scottish Episcopalians.

The following letter has just appeared:—

On the 6th of August, 1845, Bishop Low wrote to the Bishop of Cashel, to ask him whether there was any truth in the report that he sympathised with those members of the Church of England who separated themselves from the communion of the Scottish Episcopal Church.

The Bishop of Cashel sent the following letter in reply:—

WATERFORD, August, 1845.

Right Rev. Sir—It is perfectly true that I do feel a great sympathy with those members of the Church of England in Scotland who have seceded from the Episcopal Church of Scotland. It has been a source of great grief to me, that the Scottish Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given up by our church.

I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement in England is doing so much towards an approximation to the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England.

I feel myself called upon to express my fellow-feeling with those in Scotland who stand forth as champions of the truth, as well as with the lovers of truth in England.

I can in no wise admit your position, that members of the Church of England, in Scotland, are bound to maintain connection with the Scottish Episcopal Church, though it be erroneous in doctrine, no more than I would admit that they are bound to maintain connection with the Romish Episcopal Church in foreign countries. I never considered myself guilty of schism when I attended a Church of England place of worship in France, or Belgium, or Germany, though under the jurisdiction of no Episcopal authority in those countries; and, in like manner, I consider neither myself, nor any other person guilty of schism, when, as members of the Church of England, we attend, in Scotland, a Church of England place of worship, without acknowledging the jurisdiction of the bishop of that country, with whom, on account of errors in doctrine, we cannot hold communion.

That the doctrines of the two Churches are not the same, is an undeniable fact; and I cannot understand how persons, who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland.

Did providential circumstances take me to Scotland, I should think myself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland. I would receive the communion in their chapels in preference to those of the latter.

As you, Right Rev. Sir, have asked my opinion, I have thought it my duty to give it freely and plainly.

I pray earnestly that the Scottish Episcopal Church may be led to consider her ways, and throw off those points in which she differs from the Church of England, and that we yet be found of one mind in the house of the Lord.

I have the honor to be, &c.

ROBERT CASHEL.

Right Rev. David Low, Bishop of Moray, &c.

WILEY AND PUTNAM'S FOREIGN LIBRARY.

The 3d and 4th numbers of this series are Victor Hugo's "Rhine." The author is more commonly known, we fear, merely as a novelist, and that too of a class which is far from finding favor with the lovers of morality. Unquestionably lacking principle and containing passages of dangerous tendency his "Hunchback of Notre Dame" is still vigorous in execution as it is startling in design, and perhaps at the head of modern French romance. We would not of course commend this class of writers, but when their coryphaeus descends to less disputable ground and the regions of fact and observation, we have no objection to follow him. "The Rhine" is a journal of the author's German tour and abounds in passages of great imaginative beauty, such as will remind one of the extract so effectively introduced by Mr. Digby in his Mores Catholici from another of M. Hugo's productions. Such graphic sketches as are here given we deem (as of course they will strike any one) much more valuable than regular but heavy books of travels:—there is a formality about the latter which makes us ever stand at a respectful distance from the scenes and persons which we most wish to see closely. There is, to be sure, much in this work to remind one of the irreverence, almost bordering on profanity, of the Parisian school, and against this it will from its very plainness be unnecessary to warn the reader. On the other hand however, the author is a warm admirer of Christian art, and he evidently is none of those who would wish Gothic Cathedrals to make way for Pagan temples. As a specimen of his style we subjoin an extract from his description of Cologne Cathedral:—

Before me, in the fantastic twilight, towered a multitude of gabled old-fashioned houses, which, to my surprise, were loaded with minarets and other architectural ornaments. Farther on, about an arrow's flight, stood another mass, not so vast as the first, but loftier; a kind of square fortress, flanked at the angles by four immured towers, upon the summit of which something like a gigantic feather defined itself, as if waving on a helmet upon the brow of the old dungeon. These mysterious and incongruous objects proved to be the famous Cathedral of Cologne.

That which at first appeared to me a black feather drooping from the crest of the gloomy monument, was an immense crane, which I next day saw, and which from its lofty throne announces to passengers that the unfinished temple is one day to be continued; that this trunk of a steeple, and body of the church, now so wide apart, will one day be united; that the dream of Engelbert de Berg, realized into a building under Conrad de Hochstetten, will become in the course of two or three centuries more, the finest Cathedral in the world. This imperfect Iliad still hopes that Homers may be born for its completion.

The church was closed. I approached the steeple, the dimensions of which are prodigious. What I had taken for towers at the four angles, are merely the projection of the buttresses. Nothing is complete but the first story, composed of a colossal ogee, and yet the part finished reaches the height of the towers of Notre Dame at Paris! If ever the projected steeple be raised upon this huge mass of stone, Strasbourg must sink into insignificance. I doubt whether the beautiful steeple of Mechlin, which is also unfinished, arises from the soil in such solid and fair proportions.

I have already observed that nothing resembles a ruin more than an incompleted plan. Already the briars, stonecrops, and parasite plants which delight in mortar, and luxuriate in the crevices of stone, have begun to clothe the venerable portal. The work of man is no sooner perfected than nature attempts its destruction! There was a deep silence in the place. I advanced as near the portal of the front as a rich iron railing of the fifteenth century would allow, till I distinctly heard the peaceful murmur of those diminutive forests which overrun the salient part of old buildings. A light proceeding from a neighboring window afforded me a glimpse, under the vaultings of the arches, of a crowd of exquisite figures of angels and saints, seated for the perusal of a volume spread upon their knees, some listening while others preached with uplifted finger; an admirable prologue to a church which is only the Word substantialised into stone and marble.

Every "buttress and coigne of vantage" of this fine architecture is defaced by the swallows' nests—an edifying contrast to the work of human hands, which they so boldly and foully encrust.

The light was now extinguished, and I saw nothing but the vast span of the Gothic arch, eighty feet wide, completely open, without any kind of covering, exposing the tower from top to bottom, so that

my eye was able to penetrate the dark recesses of the steeple. Through this window that of the opposite side appeared diminished in perspective, also unglazed; while the stone framework of the compartments seemed traced as if with ink upon the clear and metallic sky of twilight. Nothing could be more melancholy and unique than the contrast between the two arched windows, as diversified by the effect of light and shade.

No. 5 of the same library is "Father Ripa's Residence at the Court of Pekin," being an abridgement of the original account of the China Mission, undertaken about the middle of the last century, by the father in question. He was an Italian, and recounts in his opening chapters how by the preaching of a Jesuit at Rome he was led to join the Church, and the successive steps, amounting, in his opinion, to providential, that led him to undertake the mission of which we have here the history. It is a very curious and interesting work, likely to give the reader many rare pieces of information concerning a comparatively unknown people. The zeal of the missionaries and their acuteness of adaptation to the manners and wants of the Chinese are well worthy of reflection. The worthy father's unhesitating confidence in the religious system which he preached render his statements credible and important, credible that is, so far as they show the sentiments of those on whom the system operates. The visit to England in the latter part of the volume contains many shrewd remarks on what the Italian and Romanist for the first time beheld. There is an air of genuineness and simplicity about this "Memoir," which will, after all, be its best recommendation.

Wiley and Putnam's Library of Choice Reading.

Nos. 34 and 35 of this series present us for the first time a standard historical work, Lord Mahon's "Life of Conde." That such works should be demanded in a miscellany for popular reading is a sign that new intellectual wants are appearing in the community. We rejoice at such indications of a healthier appetite than will be content with reproductions of inferior fictions as the only popular reading. Lord Mahon's contributions to English history are important and fittingly executed; his style is clear, his grasp strong, and his judgment fair. The period and events here treated of are such as to demand these qualifications.

Wiley & Putnam's Library of American Books.

"Western Clearings," by Mrs. Kirkland, forms the number. To those who were admirers of this lady, as Mary Clavers in "A New Home, Who'll follow?" her re-appearance under her proper name will be most welcome. For ourselves we must say that the present volume makes us regret our singularity in not having read the former. These "Clearings" are sketches of life in our new States so vigorous and truthful as to vindicate for their author entirely the fields which she has *cleared up*. The scenes depicted are quite *unique*, and strange to those who living in our comparatively old-settled country, but their very tartness and the dash of Border habits which marks the characters, render them more natural by their originality. The sickly taste which can see only a vulgar coarseness in this frontier life we can designate only as mental quasiness. The aspect of humanity here reflected is one which demands and will repay it as thoroughly as any other, and Mrs. Kirkland has done well in thus fixing herself in "fresh fields and pastures new." We, at least, know of no female writer who has approached her in full comprehension and bold delineation of our Donanisms, for such we are in the habit of styling our outposts of civilization;—Doric in their simplicity, their agricultural life, and their manly tone.

Trippings in Author-land, by Fanny Forester, (Paine & Burgess,) is a work of as much value and taste as its pert title intimates. When we say that its contents are on a par with those of the Annuals we are giving it its proper place in the worlds below literature. Can woman in a Christian country and Christian age be in no way taught to estimate the value of time, and the sin of wasting it in such childish, silly and vain trifling as this? It would be underrating God's wisdom to congratulate ourselves on seeing one of his creatures so miserably intent on all that is vain and empty in this life. We wish the author nothing but judgment enough to refrain from any more such self-exposures.

The Roman Church and Modern Society, is an essay translated from the French of Prof. Quinet, and edited by Mr. Lester, (Gates & Stedman.) It has been called out (at the prompting of what spirit who can tell?) by the steady advance of Jesuitism and ultramonism in France, and may be looked on as an exponent of the new French semi-philosophical and infidel school. The latter element is evident in a host of minor works now flooding Paris and not unknown here; the former has in the present instance attempted something more worthy of rational men, but we must say without fruit. We lament the absence of all tangible philosophy and the substitution of unreal speculations, almost as much as the flippancy and hasty judgment which are but too prominent on its pages. How unfavorably do such discursive generalizations compare with the steady footing and wide reach of Schlegel!

The Songs and Ballads of George P. Morris. *First complete edition.* New York: Paine & Burgess, 52 John street.

These spirited and truly poetic effusions have attained a merited celebrity, and we are glad to see a complete collection of them in an attractive form.

The Jesuits. *Translated from the French of Mons. Michelet and Quinot, Professors in the College of France. Edited by* C. Edwards Lester. New York: Gates & Stedman, Publishers.

The translations of Michelet and his coadjutors are so far valuable as they give us the opportunity of hearing one side of the contest which has been for some time waging between the Infidels and Jesuits; with neither of whom can the followers of Fleury and Bossuet—if any such remain—be expected to sympathize.

A Manual of Private Devotion; *for the use of young persons. Altered from the English edition.* New York: Henry M. Onderdonk & Co., 25 John street. 1846.

This work consists chiefly of such selections from Holy Scripture, prayers, hymns, and ejaculations, as are adapted to form the youthful mind to the habits of daily practical devotion. It contains an account of the devotional appointments and requirements of the Church. It is such a book, we believe, as an Andrewes or a Jeremy Taylor might put into the hands of children.

The embellishments are appropriate and tasteful but we regret to see some typographical errors, which ill comport with the general beauty of the work.

The Rose, or Affection's Gift, *for* 1846. *Edited by Emily Marshall. Illustrated with ten highly finished steel engravings.* New York: D. Appleton & Co. Philadelphia: George S. Appleton.

We have not examined the several petals of this "Rose," but viewing it as a whole, it seems to display all the beauty and exhale all the fragrance which one might expect from an "annual multiflora" of the literary genus.

☞ The meeting of the Clergy on Monday last, for the purpose of consultation on the expediency of erecting a Chapel for the Jewish Mission, adjourned to meet on Monday 8th inst., at 10 o'clock, A. M., at the Domestic Committee Room, 281 Broadway. The Clergy are invited to attend.

Clerical Changes.

The Rev. Richard C. Hall having been appointed to the charge of St. John's Church, Huntingdon, (near Baltimore,) requests his letters and papers to be addressed to Baltimore, Md.

To Correspondents.

"M. S. B." has been inadvertently omitted.

Owing to our paper being made up this week a day earlier than usual, "St. Nicolas" must be deferred to our next.

Newfoundland.

The Anniversary of "The Newfoundland Church Society" was celebrated, pursuant to notice, last Wednesday evening. The Governor, who was accompanied by Lady Harvey, presided on the occasion, and after a missionary hymn had been sung and prayers said, His Excellency delivered the following admirable and Christian address, which we are happy in being able to lay before our readers:—

My Lord Bishop and Reverend Gentlemen—Ladies and Gentlemen,—

I present myself at this meeting, as well for the purpose of contributing my mite in aid of its objects, as of publicly manifesting the deep interest which I feel in their success.

The period appears to me to have arrived when the several Church congregations planted in the Colonies ought to come forward with zeal and unanimity to endeavor to relieve that venerable Institution, to which they owe their origin and chief support, from a portion at least of the expenses connected with the extensive and increasing establishments which are fostered by its bounty. That this cannot be done through the occasional or periodical contributions of a comparatively small number of their more wealthy members (however liberal,) is a fact which has received the fullest confirmation in the ineffectual results of these, as it were, desultory efforts, during a long course of experiment throughout the whole of the North American Colonies. Accordingly the necessity would appear to be imposed upon us now to devise the means of meeting the impending crisis, (for that such a crisis does impend is a fact as certain as that the population of this Island is rapidly increasing,) by doing what may be found practicable towards relieving our fellow-Churchmen in the remoter parts of the Island from the sad condition in which they are at present placed—remembering that the "cry of those who are ready to perish" for lack of spiritual food,—in other words, the affecting petitions for Churches, for Clergymen, for Schools, and for Teachers, have resounded in the ears of our excellent Bishop during the greater part of his late progress through the Colony.

The means of meeting these just and reasonable demands ought to be supplied, and I proclaim myself of the number of those who believe that they are susceptible of being easily met—I mean without any immoderate demands, or any undue pressure upon any, even the very poorest individual of our congregation—and this by merely requiring from every adult member, as an act of conscientious duty towards God, their Saviour, and their fellow-Christians, as an evidence alike of their public recognition of, and their firm attachment to, the Church with which they profess themselves to be in communion, some trifling *annual* contribution, to be paid with the same undeviating punctuality as any other acknowledged Church due, to such person or persons as may be appointed by the Bishop to receive it, for the creation of a "*fund*," to be administered by his Lordship, and to be applied in aid of the erection of Churches and Schools, and to provide salaries for Missionaries and Teachers, wherever they may be most needed;—and I am firmly convinced that such annual contributions, however small in amount, will, if *punctually paid*, be found adequate to effect the noble objects to which it is proposed to apply them, aided as they will be by the continued bounty of the home Society, and by the contributions of the more wealthy members of the Church in this Island. Thus will be laid the foundation of that independence of *external* aid which it appears to me so essential that the Colonial Churches should use their utmost exertions to acquire and possess, *within themselves*.

Reverend Gentlemen, Ladies and Gentlemen,—

I have had the less hesitation in advancing these suggestions, from having the satisfaction of knowing that they are far from conflicting with the opinions entertained by our excellent and most respected Diocesan on this subject, and by whom they will, I am convinced, be urged upon your consideration by arguments which, drawn as they will be from the foundation of all truth, of all wisdom, and of all knowledge, cannot but prevail.

October 15, 1845.

At the close of the Governor's speech the Lord Bishop of the Diocese addressed the meeting, giving a sketch of his recent visitations of the Southern and Western parts of the Island, as far as St. George's Bay. We heartily wish it was in our power to furnish a full and accurate report of his Lordship's truly interesting and affecting statement: his account of the spiritual destitution which he had witnessed, only now and then relieved along an extensive line of coast by the occasional location of a Clergyman or Schoolmaster, was very distressing, and could not fail to touch the hearts and ensure the active and liberal exercise of the charity of a Christian meeting. His Lordship referred to several instances in which he had been entreated by the poor people he visited, with tears, to supply their wants; but he was compelled to state, that so many and increasing were the demands on the great and venerable Societies which had so long and so liberally fostered the Church in Newfoundland, that there was no hope of further aid from them, and that consequently the Church in the Colony must arouse itself, and provide for its own necessities. With reference to this point, the Bishop alluded, with expressions of well-merited gratitude, to the Governor's unsolicited presence, and declared his full concurrence with the opinions His Excellency had delivered of the necessity for united exertions by the members of the Established Church throughout the Island; and that by such united exertions alone, with the blessing of God, could the ministrations of the Church and the consolations of our holy religion be extended to those who are now "scattered as sheep not having a shepherd."

His Lordship's address was followed by the reading of the annual Report of the Committee, together with the Treasurer's account, by the Secretary. We regret the less our inability to give insertion to these documents, as they will shortly be published for circulation among the friends of the Society. Besides statements of the appropriation of the funds, and of the existing but unsatisfied calls on the Society, the chief topics in the Report were the establishment of a Sailor's Church and Home,—the opening of a depot for the sale of Bibles, &c.,—and the erection of an Episcopal residence on an eligible site kindly ceded to the Bishop by the Governor.

The several gentlemen who moved and seconded Resolutions, ably and heartily advocated the holy cause which it was the object of the meeting to promote. It would be very gratifying to us, as well as highly useful to the purposes of the Society, could we lay before the public a report of all the speeches which were delivered, especially that of the Hon. Mr. Robinson, who, in moving the second resolution, entered into some interesting statistical details and important calculations, showing that by an average subscription of 1*d.* a-week, per head, a sum of upwards of £7000 would be raised; or of one dollar a-year from each Church member, the Church Society's revenue would amount to about £9000 a year—an aggregate which would not only secure all the rights of present incumbents, but provide for an increase of 17 Clergymen, 20 Schoolmasters and Lay-readers, the circulation of 1000 Bibles, 1000 Testaments, 2000 Prayer-books, besides religious Tracts; the erection and annual repair of churches to the amount of between £700 to £800, and leave a balance of £500 or £600 for travelling and other incidental expenses.

For the carrying out of a plan like this, the cooperation, not merely of the Clergy, but of the influential lay-members of the Church, is essential; and we are persuaded that this may be relied upon, when, by means so easy, ends so vast are to be attained.

The meeting was both respectably and numerously attended, although just at the hour of its commencement the rain descended in torrents. At the close, a choir, under the direction of Mr. Bacon, sung another hymn, and when the Bishop had pronounced the blessing, a collection was made amounting to between 30*l.* and 40*l.*, which, we understand, exceeded that on the like occasion last year, and may be regarded as a substantial proof of the increasing interest taken in the Society.—*The Church.*

Married.

In Philadelphia, by the Rev. Thomas Breintnall, the Rev. John Long, of Seaford, Del., to Miss Mary Emma Cornell, of the former place.

On the 6th ult., at St. James's Cathedral, Toronto, by the Lord Bishop of Toronto, John Strachan, Esq., of Goderich, C. W., second son of the Lord Bishop, to Margaret Anne, eldest daughter of the Hon. Mr. Justice Jones.

Died.

In this city, Harriet, wife of Thomas Jackson, and daughter of Robert P. Williams, aged 25 years.

Of consumption, on the 3d ult., Nancy Buckler Austin, aged 23, daughter of Rev. Charles C. Austin, of Baltimore county, Maryland.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
McCoskry, D.D., Rt. Rev. Samuel A., 261 Greene st.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 185 Seventh st.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 93 Ninth avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
De Koven, Rev. Henry, 83 State street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. }
19. } Ember-Days.
20. }
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. Christmas-Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

January.

1. The Circumcision of our Lord Jesus Christ.
4. Second Sunday after Christmas.—*On this day the Collect, Epistle, and Gospel for the Circumcision are to be used.*
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

Notices.

☞ A Course of Lectures on subjects connected with the Nature and Doctrines of the Church, will be delivered by several of the Clergy on Sunday evenings until Lent, in St. Clement's Church, Amity street. Service to commence at half past 7 o'clock.

Lecture on the evening of second Sunday in Advent, December 7th, by the Rev. Samuel Seabury, D. D.—Subject—"Our Lord's warning against false Christs and false prophets."

Lecture on the evening of third Sunday in Advent, Dec. 14,—"On the Principle of Sacramental Efficacy."

☞ The Right Rev. Samuel McCoskry, Bishop of Michigan, will preach in Zion Church, (Mott street,) on Sunday morning, the 7th of December, inst., when the Rev. Richard Cox will be instituted Rector.

☞ A Course of Sermons on the Duties of Parents will be preached on Sunday evenings, by the Rev. William Morris, in the Church of the Redemption, Sixth street, between Second and Third Avenues, to commence on Sunday evening next, the 7th inst., and second in Advent. Service to begin at 7½ o'clock.

☞ The Rev. Henry J. Whitehouse, D. D., Rector of St. Thomas's Church, will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening. Divine service to commence at 7½ o'clock. Dec. 6.

☞ The Rt. Rev. Samuel A. McCoskry, D. D., Bishop of Michigan, will preach to the Young, in the Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next, (Dec. 7.) Service to commence at 7 o'clock. All the seats in this Church are Free. Dec. 6.

Sermons to the Young.—The fourth in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal Free Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening next, 7th inst., by the Rev. Dr. Stone. Service to commence at 7 o'clock. Dec. 6.

St. Clement's Church is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy days.

☞ All Saints Church, Henry street, will be opened for Divine Service on Sunday Evenings during Advent, at 7 o'clock.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

New York Bible and Common Prayer Book Society.—The Board of Managers will hold their regular meeting at the Church Depository, on Tuesday afternoon, the 9th inst., at 4½ o'clock.
Dec. 6. Wm. H. Bell, Rec. Sec'y.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Church Depository, No 20 John st., on Tuesday afternoon, the 9th inst., at 5 o'clock.
David Hubbell Hoyt, Rec. Sec'y.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York:—

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church on Monday evening next, the 8th inst., at half past 7 o'clock.
Dec. 6. Thos. P. Cummings, Rec. Sec'y.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 26th of November the Treasurer has received the following contributions:

From Jacksonville, Fa, Rev J F Young, missionary, remitted by W T Hunter, $6; through L P Maury, of Louisville, Ky, from St Paul's ch, Jeffersonville, Ind, $3 15; St Paul's ch, Wellboro', Pa, half, $4; Epiphany ch, New York, additional, half, $1; through E Wilcox, R A in Pa, from Mrs Jane Tate, Bedford co, Pa, $2 50; St Luke's ch, Phila, $10; Monthly Missionary contributions, Christ ch, Reading, $18 50; a member of the Female Association, St Luke's ch, Germantown, Pa, $50; St Thomas's ch, Whitemarsh, $7; thankoffering of a lady of Trinity ch, Phil, for Indian Missions, per Rev Dr Coleman, $3—$91; through J P Down, R A in Mo, collection in St John's ch, St Louis, $15 25; W A Grimshaw, Pittsfield, Ill, $7—$22 25; through R Appleton, R A in Mass, Christ ch, Boston, 50 cts; St Paul's ch, $5; St James's ch, Roxbury, for N H, $3; for the Jews, 25 cts; Christ ch, Andover, $26; Miss Sarah Little, of Marshfield, $1 50; Union ch, Claremont, N H, for Western Missions, $8—$44 25. Total, $171 65.

Thomas N. Stanford, Treasurer,
Dec. 3, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of November 26th, the Treasurer acknowledges the receipt of the following amounts:

From Christ ch, Norfolk, Va, per Rev Upton Beale, $120; Grace ch, Phil, 4th annual payment, for education of 10 children, Africa, $200; through E Wilcox, R A, Phil, S school, St Philip's ch, Phil, support of Edward and Isabella Neville, for 1845, Africa, $40; S school, Christ ch, Reading, Pa, $9 50; St Luke's ch, Phil, collection, 15th Nov, $190—$239 50; through Robt Appleton, treasurer, Christ ch, Boston, for the Jews, $4 31; for Constantinople, 50 cts; St James's ch, Roxbury, for China, special, $2 56; for Africa, 25 cts; appropriations of Ch, for China, $12 09; for Greece, $12 09; for Africa, $12 09; Christ ch, Andover, $26; Mrs B H Purchard, Andover, education, Africa, $20; St Paul's ch, Boston, $103 37; Miss Sarah Little, Marshfield, Mass, $1 50—$194 76; through Henry Waterman, Providence, R I, contribution of Randall Holden, 2d payment for Constantinople, $25; from Miss Maynard, N Y, for education of James W Cooke, China, $25; St Paul's ch, Wellsboro', Pa, half, $4; for foreign missions, from a friend, by Rev Lot Jones, $1. Total, $809 26.

J. Smyth Rogers, Treasurer,
New York, Dec. 3, 1845. 69 Wall-st.

Donations and subscriptions to the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York:

From George Merritt, $5; S T Skidmore, $5; F H Trowbridge, $3; H G McRae, $1; J Whitehead, $2; cash, 50 cts; a friend, 50 cts; from Association of St George's ch, per Dr Tyng, $50; from monthly offerings of St Mark's ch, per Dr Anthon, $11; a friend, Little Neck, L I, $10; Trinity ch, Fairfield, Ct, per Rev E N Cornwall, $8. Annual subscribers—A Harper, $2; C R Whittemore, $2; T Whittemore, $2; A B McDonald, $2; 3 cash sub, $6; Mr Jones, $2; W W Gilbert, $2; F H Trowbridge, $2; Mrs Craig, $2; Mr Vermilye, $2; H G McRae, $2; C B Bostwick, $2; R H Sawyer, $2; J M Kupfer, $2; M Ward, $2; R H Ward, $2; S T Skidmore, $2; W W Wright, $2; J F DePeyster, $10; W W Dibbler, $2; Mr Marsh, $2; James Robinson, $2; W L Rushton, $2; G W Morris, $2; A J Bleecker, $2; J R Livingston, jr, $2; Wm Van Hook, $2; E Burke, $2; T B Satterthwaite, $2; R Van Dyke, jr, $2; Miss McEvers, $2; Mrs R Ray, $2; D Hobart, $2; G G Van Wagenan, $2; John Boyd, $2; C W Sandford, $2; P Henry, $2; James Breath, $2; Elizabeth Terrill, $2; Mrs P E F McDonald, $2; O J Camman, $2; H Meigs, jr, $2; Mrs Pierrepont, $2; W J Cornell, $2; H Webster, $2; J D Philips, $2; Mrs Carter, $2; Capt Berry, $2; G D Morgan, $2; G P Titus, $2; Joseph Hooper, $2; D Huntington, $2; Mrs D Huntington, $2; Henry Bancroft, $2. Total amount, $216.

Received for and pledged to building a Floating Church on the North River:—

From Stewart Brown, $50; Henry Chauncey, $50; Wm Nelson, $10; E E Sanderson, $10; F P Sage, $10; Stillman, Allen & Co, $25; a Protestant Episcopalian, per T N Stanford, Esq, $1000.

B. S. Thomas, Treasurer,
New York, Nov. 26, 1845. 23 William st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Stephen's ch, Rev J H Price, $3; David Austin, $5; G C Verplanck, $5; Mrs Robt Barton, $20; Miss Amy A Ballow, $2; Miss Hosack, $2; Mrs I Gibson, $5; Edgar J Bartow, $2; E F Sanderson, $2; J F Sheaff, $5; S T Skidmore, $3; H E Davies, $2; D A Cushman, $2; Mrs S A Hodges, $2; E W Laight, $5; C V S Kane, $3; George H Bell, $2; Mrs J Webb, $2; Mrs H C DeRham, $2; Miss Georgiana E Abercrombie, $2; Miss E Hosack, $2; Gilbert Chichester, $2; Wm A Duncan, $2; Robert Strong, $2; P D Collins, $2; Hezekiah Wheeler, $2; A B McDonald, $2; Mrs D A Cushman, $2; C N S Rowland, $2; Frederic DePeyster, $2; Miss M Duffie, $2; S C Williams, $2; Mrs A B Dash, $2; Mrs C L Spencer, $5; C J Aldis, annual, $3; R N Wenman, annual, $2; G W Burnham, $2. Total amount, $114.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Dec. 3, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

Monthly offerings of St Stephen's ch, Rev J H Price, $7; from James W Kissam, $1; W B Ballow, $1; Mrs I Gibson, $5; Wm A Duncan, $1; S T Skidmore, $2; Rev R Sherwood, $1; E W Laight, $2; Frederic DePeyster, $1; Mrs H C DeRham, $2; Miss A A Ballow, $1; Edgar J Bartow, $1; Wm Nelson, $1; A B McDonald, $2; Mrs S A Hodges, $1; C N S Rowland, $1; T L Wells, $1; Rev Wm Staunton, donation, $1; from Christ ch, Marlborough, Rev Samuel Hawkesler, $2 50; Miss M Duffie, $1; Wm B Windle, $1; Mrs A B Dash, $1; Mrs C L Spencer, $3; W S Popham, $1; Mrs Robert Bartow, annual, $1; Silas Sprague, $1. Total amount, $43 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 3, 1845.

The undersigned gratefully acknowledges the following receipts:—

From Union ch, St Alban's, Vt, through the hands of the rector, $18; St Paul's ch, Buffalo, through the rector, $22; also from the same, a box of valuable clothing; besides two dozen pointed Psalters and a flute; through Thos N Stanford, Esq, $50, to be applied on a chapel, to be built on the ground of the Institution; also from a friend of the mission, twenty-three devotional books, published by D Appleton & Co., New York.

James Lloyd Breck,
for the Nashotah Mission.
Nashotah Lakes, W. T., 8th Nov., 1845.

MUSIC SUITABLE FOR CHRISTMAS.

THE subscriber has just published two pieces of beautiful MUSIC suitable for Christmas.

One a Solo and Quartette—"There were Shepherds abiding in the Field," &c.; the other a Christmas Carol—"How grand and how bright that wonderful night," &c., arranged for four voices—both from the Cantata of the Christmas Bells, by C. E. Horn, Esq., with Piano and Organ accompaniment.

Choirs and parties, as well as the Trade, supplied on liberal terms.

J. A. SPARKS, 161 Fulton street.

In press, and will be published soon, the beautiful Contralto Song from the Oratorio of the Messiah—"He was despised and rejected," &c. J. A. S.

J. A. S. intends to publish from time to time such rare and valuable pieces of sacred and Church music, from the old Masters and other sources as he may be able to obtain, and he solicits the patronage and counsel of such of his friends as feel an interest in the subject.

Pieces of music adapted to the design of the Publisher are respectfully solicited.

BISHOP HORNE'S COMPLETE WORKS.

THE undersigned are now issuing from their Church Publishing and Bookselling Establishment, the Complete Works, (including his Commentary on the Psalms,) of the Rt. Rev. George Horne, D. D., with a sketch of his life by the Rev. Wm. Jones, of Nayland, and a portrait of the Author.

That so valuable a work may the more freely be distributed, they have determined to publish it in numbers of which, it will make *not more* than sixteen, to be issued semi-monthly, at 25 cents each. The first No. is now ready.

☞ If any person will procure Five subscribers for Twelve Nos. of the above, and remit the undersigned the amount ($3 for each subscriber,) with their respective names, they will furnish him with a sixth copy *gratis*, and send the numbers to such subscribers by mail, *free of postage*. If the work make more than 12 numbers 25 cents will be charged for each extra number, except to the persons procuring the subscribers.

HENRY M. ONDERDONK & CO.,
Dec. 6. 25 John street.

NEW ENGLISH THEOLOGICAL WORKS, imported and for sale by D. Appleton & Co., 200 Broadway.

Lemprier's Lectures upon the Collects, 8vo. $3 25.
History of the Troubles Begun at Frankfort, in the Year 1554 about the Book of Common Prayer and Ceremonies, 8vo. $1 75.
The Christian's Day, by Francis G. Paget, 16mo. $1.
Blencowe's Plain Parochial Sermons, 12mo. $2 25.
Thompson's Popular Lectures upon the Differences between the Church of England and the Church of Rome, $2.
Bates' College Lectures on Christian Antiquities and the Ritual, 12mo. $2 75.
Bates' College Lectures on Ecclesiastical History, 12mo, $2 75.
Mills' Sermons preached before the University of Cambridge, 8vo. $3 50.
Garbett's Parochial Sermons, 2v 8vo. $7 50.
Hook's Sermons on Various Subjects, new ed. $2.
Stephen's History of the Church of Scotland, 4v $12.
Kaye's Account of the Writings of Tertullian, new edit. 8vo $3 75.
Bishop of Sasmanias' Lectures on the Church Catechism, 8vo. $5. Dec. 6.

THE WORKMAN IN GOD'S BUILDING.

A SERMON preached at the opening of the Annual Convention of the Diocese of New York, by the Rev. R. Sherwood, D. D. Price 12½ cents.

Vestry-Room, Desk and Pew Calendar for 1846, now ready. Price per doz. 37½ cents, per 100 $2 50.

HENRY M. ONDERDONK & CO.,
Dec. 6. 25 John street.

A SPLENDID PRESENT BOOK.

D. Appleton & Co., have now ready,

A BOOKE OF CHRISTMAS CAROLS.—Printed in the Illuminated Style, with Twenty-four beautiful Borders in colors and gold. Copied from the choicest Manuscripts of the Sixteenth Century, preserved in the British Museum, and with four beautiful Missal Pictures of appropriate designs, viz:

The Angels appearing to the Shepherds.
The adoration of Magi.
The Nativity. The Annanceation.

The great improvements which have been made during the past year in Chromo-Lithography is brought to bear upon this production, and renders it the finest specimen of Pictorial Art ever produced, equalling in every respect the delicacy, grace, and splendor of the originals.

The Literary portion consists of a selection of the best Old English Carols—and those quaint memorials of the simple piety of a by-gone time—gems of devout aspiration—well deserve the graceful setting that is now be given to them. Dec. 6.

JUST IMPORTED.—The Arts Union, Prize Annual, 4to size, 48 plates.
Goldsmith's Poetical Works, exquisitely illustrated.
Murray's illuminated edition of Prayer Book.
Rose's Garden of Persia, by Miss Costello, illus'ted.
The Poets Gallery of Beauty, fine portraits, folio.
The Book of Shakspeare's Gems, 36 fine plates.
The Keepsake for 1846, edited by Lady Blessington.
The Book of Beauty for 1846, edited by do.

☞ A Catalogue of D. A. & CO.'S splendid and extensive stock of Elegant and Valuable Books, suitable for Christmas and New Year's can be had on application. Dec. 6.

MR. NEWMAN'S APOSTACY.—Documents relating to the Apostacy of the Rev. John Henry Newman to the Romish Church, published in pamphlet form. Orders should be sent in immediately—price 12½ cts. BURGESS, STRINGER & CO.,
Dec. 6—1t 222 Broadway.

SWORDS'S ALMANAC.

SWORDS'S Annual Register of the Protestant Episcopal Church in the United States for the year of our Lord 1846, containing lists of the Bishops of the American Church in chronological order,—of the Clergy of the same, according to Dioceses, and also in alphabetical order—General and Diocesan statistics—a list of the Committees of the General Convention to report to the same in 1847—list of English, Irish, Scotch and Colonial Bishops, &c. &c. &c. Price 25 cts. Just published and for sale by
STANFORD & SWORDS,
Nov. 29. 139 Broadway.

MANNING'S SERMONS.—Twenty-six Parish Sermons, by Rev. H. E. Manning. Price bds. 62½ cts.
Bowden's Life and Pontificate of Gregory VII. 306 pp., royal octavo, bds. $1 50.
For sale by J. A. Sparks, 161 Fulton street; Stanford & Swords, Broadway; H. M. Onderdonk & Co., John street; D. Dana, jr., 20 John street; C. Shepherd, 191 Broadway. Nov. 29.

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings of this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

Life Membership One Dollar—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore. a9–3tx

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons, by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.
Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.
Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm Berrian, D.D.
The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.
The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.
Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.
The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.
Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.
A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts.

To Clergymen, Theological Students, and Churchmen.

THE undersigned having purchased the whole of the Parish Library of Standard literature, formerly published by the Press, under the Editorship of Bishop Whittingham, beg leave to state that they have made arrangements to re-issue it in new and handsome binding and in perfect order, at a price which will bring it within the means of all to purchase. The works composing the series are well printed, on good paper, with perfect type, in 12 volumes, and averaging about 350 pages, 12mo. They are as follows:—

I. Leslie on Deism, and West on Resurrection, 56c.
II. Sumner on Apostolical Preaching. 50 cts.
III. Jewell's Apology, 62½ cts.
IV. Clement's Epistles (Wake's Apost. Fathers) 62½.
V. Gibson's Pasto'l Letters; Horne on Infidelity, 50.
VI. Sherlock's Discourses, 50 cts.
VII. Sumner on Matthew and Mark, 56 cts.
VIII. and XI. Works on Episcopacy, containing Bowden and Cook, Episcopacy tested by Scripture, &c. &c., 50 cents each.
X. Jebb's Kempis, 56 cts.
XI. Walton's Lives, 50 cts.
XII. Burnett's Lives, 50 cts.

The prices affixed are for single copies. The whole set of 12 volumes will be sold at the low price of Six Dollars, bound in neat muslin, with gilt backs.

HENRY M. ONDERDONK & CO.,
25 John street.

STANDARD EPISCOPAL WORKS published by D. Appleton & Co. 200 Broadway.

Bradley's Practical and Parochial Sermons,	$2	50
Burnet's History of the Reformation, 4v best ed.	3	
Do. Exposition of the 39 Articles, 1v	2	
Hooker's Complete Works—Notes by Keble, 2v	4	
Palmer's Treatise on the Church, with Notes, 2v	5	
Magee on Atonement and Sacrifice, 2v	5	
Newman's Parochial Sermons, 2v 8vo	5	
Do. Sermons on the Day, 1v	1	25
Marshall's Notes on Episcopal Polity,	1	25
Pearson's Exposition of the Creed, 1v	2	
Maurice's Kingdom of Christ, 1v	2	50
Manning on the Unity of the Church,	1	
Taylor's Episcopacy Asserted and Maintained,	1	
Kip's Double Witness of the Church, 2d edit.	1	
Sherlock's Practical Christian, 1v	1	
Evans's Rectory of Valehead, 16mo	0	75
Spincke's Manual of Private Devotions,	1	
Wilson's Sacra Privata—only complete edition,	1	
Spenser's Sermons on the Gospels and the Church	1	25
Churton's History of the English Church, 1v	0	75
Ogilby's Lectures on the Church, 1v	0	75
Sutton's Meditations on the Sacrament,	1	
Do. Disce Mori, Learn to Die,	1	
Do. Disce Vivere, Learn to Live,	1	
Taylor's Golden Grove—a Manual of Devotion	0	50
Ogilby on Lay Baptism, 1v	0	75
Gresley's Lectures on Preaching, 1v	1	25
Do. Portrait of an English Churchman,	0	75
Paget's Tales of the Village, 3v	1	75
Ives's Sermons on the Church,	0	63
Faber on the Primitive Doctrine of Election,	1	75
A Kempis, of the Imitation of Christ, four books,	1	
Lyra Apostolica, from the 5th Oxford ed.	0	75
Thoughts in Past Years, by the author of "The Cathedral,	1	25

WILEY & PUTNAM propose to supply, if there is sufficient patronage, the original London editions af the following Periodicals at the prices annexed *if mailed in London.*

The Periodicals will be put in strong wrappers with printed address, and can be sent to any part of the United States; so that they may be received as soon as the letters per Boston steamers.

All persons wishing to subscribe will please address Wiley & Putnam, before the first of December next.

Subscriptions must be paid in all cases in advance.

Edinburgh Review	$3 50
Quarterly Review	3 50
Foreign Quarterly Review	3 50
North British Review	3 50
Westminster Review	3 50
Foreign and Colonial Review	3 50
Forbes' Medical Review	4 00
Blackwood's Magazine	5 00
Frazer's Magazine	5 00
Presbyterian Review	3 50

161 Broadway, Nov. 15, 1845.—3t

Standard English Theological Works
Imported and for sale by
D. APPLETON & CO., 200 Broadway.

DR. ISAAC BARROW'S Complete Works, best edition, 8v $24 00
Archbishop Bramhall's Works (n. ed.) 4v ready.
Bingham's Compl. Works, with quotat'ns, n. ed 9v $30
Bishop Bull's do 8v $22.
Dr. Edward Burton's do 5v $16.
Venerable Bede's do edited by Giles, 12v $34.
Bishop Beveridge's do, new edition (4v now ready.)
Rev. W. Bridge's do (new edition) 5v.
Burton's Lectures on Ecclesiast. History, n. ed. 1v $4.
Dean Comber's Compl. Works, new ed. 7v $14.
Collier's Ecclesiastical History, new edit. 9v $25.
Cave's Lives of the Fathers, 3v. $6, do Apostles, 1v $2.
Do do Primitive Christianity, 1v $2.
Archbishop Cranmer's complete works, 4v $14.
Dean Grave's do do 4v $10.
Bishop Horseley's do do 8v $24.
Bishop Hall's do do 12v $36.
Bishop Hurd's do do 8v $8.
Hammond on the New Testament, 4v new ed. $10.
Hole's Discourses on the Liturgy, 4v $12.
Lardner's complete works, 10v $22.
Dean Jackson's do do new edit. 12v $30.
Leslie's do do 6v $16.
Library of the Fathers (translated) 19v now ready.
Morning Exercises at Cripplegate (new ed.) 6v.
Bishop Reynold's complete works, 6v $14.
Palmer's Origines Liturgicæ, 4th ed. enlarged, $5 50.
Parker Society Reprints of Works of the Reformers 15v
South's Sermons, new Oxford edit. 5v $15.
Do do Edinburgh edit. 2v $5 50.
Dr. John Scott's complete works, 6v 8vo $16.
Bishop Sherlock's do do 5v 7.
Stillingfleet's Origines Sacræ, 2v $4 50.
Do Vindication of Archb. Laud's relation of a Conference, &c. 2v new edit. $6.
Bishop Saunderson's Sermons, 2v 8vo $4.
Archbishop Tillotson's Works, 10v 8vo $15.
Simeon's Works, 15v 8vo $18.
Bishop Van Mildert's works, 6v 8vo 18.
Bishop Warburton's works, 13v $26.
Wall's History of Infant Baptism, 4v $12.
Waterland's Complete Works, 6v 8vo $20.
Bishop Jeremy Taylor's complete works, 3v
Poole's Annotations on the Bible, new edit. 3v.
Patrick, Lowth, Arnold, Lowman and Whitby's Commentaries, new edit. 4v.

CHURCHMAN'S LIBRARY.—The 11th No. of the 2d volume, for November 1845, of this periodical is now out, containing in part the Life of Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, Nov. 15, 1845.

HOLY BIBLES.—Stanford & Swords, 139 Broadway, have on hand an extensive assortment of Bibles for pulpits and families in various bindings, which they offer very low. Oct. 25.

From the Gospel Messenger.

Nil Desperandum.

In this case thou oughtest not to be dejected, nor to despair, but at God's will to stand steadily, and whatever comes upon thee, to endure it for the glory of Jesus Christ; for after winter followeth summer; after night the day returneth, and after a tempest, a great calm.—*Thomas a Kempis.*

Traveller, on the thorny path,
Wearied with a thousand cares,
Burdened with a thousand wars,
Heav'nward lift thy hopes and prayers;
Shrink not in thy hour of trial;
Bide thy time in earnest faith;
Bear thee up without despairing;
Live as that one lived, who saith,
After winter cometh summer;
After night returns the day;
After tempests, calms, returning,
Fling the threat'ning clouds away.

Mourning one, with moistened eye,
Writhing under fancied loss,
Think of Christ's afflictions here;
Keep thine eyes upon the Cross.
Stand thou firm without dejection;
"Stand thou steady at God's will;
And whatever comes upon thee,"
Bear it firm, rememb'ring still—
After winter cometh summer;
After night returns the day;
After tempests, calms, returning,
Fling the threat'ning clouds away.

Christian, who art bowed down,
By the burden of thy woes;
Yet, firm-hearted, keep good courage,
Though surrounded by thy foes.
Bear affliction for His glory;
Bear with patience, sorrow's sting;
Never shrinking, never failing,
Ever yet remembering,
After winter, comes the summer;
After night, returns the day;
After tempests, calms, returning,
Fling the threat'ning clouds away.

C—— Hall, Sept. 1845. C.

From the English Churchman.

Public Prayer and Praise a Practical Bond of Union for all Parties in the Church.

It was, perhaps, never more desirable, both for themselves and others, that individual Churchmen should, at the present moment, in their reading and in their conversation, avoid, as much as possible, controversy and doubtful disputations; that each should set himself diligently and quietly to discharge the duties of his calling, in faithfulness and obedience to the Church of his Baptism, and in patient continuance in well-doing. In following this course there need be no compromise of principle, no lowering of the standard of our practice: all that we have believed and done, as faithful and affectionate children of the English branch of the Catholic Church, we may believe and do still; and if there be any thing unattained which she allows us, or bids us to attain, for the benefit of our own souls, or the souls of our brethren, that we may and must earnestly strive after. But at such a moment as the present let us devote our attention and our energies to what is Practical, and avoid what is merely or chiefly Speculative.

Among those practical objects which may legitimately and beneficially engage our attention, we know none which may be more safely followed out, without fear of going too far, or of being betrayed out of our appointed path, than that of promoting and encouraging, by our active exertions, influence, and example, and obtaining, by all legitimate means, a full and faithful obedience to the Book of Common Prayer.

At a time when some among us are joining themselves to those who are out of the pale of the Catholic Church, and others are joining that branch of it into which they cannot be rightly and duly grafted, and all on the plea that they cannot find a practical bond of union without acting thus, surely those who profess to be the faithful, affectionate and obedient sons of the Church, even if they do not feel the want for themselves, might, for the sake of others who do—for their weaker brethren, if they feel disposed to consider them such—come forward, and co-operate, so far, with all who are willing to yeild implicit obedience to the commands of the Church, as set forth in the Book of Common Prayer; and thus afford a Bond of Union which shall, at least, be *visible* and practical, and that too, in every parish in the kingdom.

To this proposition it will, we know, be objected by some, that such a Union, among those who differ upon some important points of Catholic teaching, will not only be hollow and unsound, but positively deceiving; that it will lead men to rely upon and to be content with "outsides"—with external unity, while all within is division, discord and confusion; and that our present diversities in what are termed externals are really a providential indication of internal disunion. It may be so, but we do not believe that it is. We believe that what is true of the Gospel is true of the Church. If any man will do her Will he shall know of her Doctrine. To the neglect of her will and of her laws, no less than to our own individual and corporate sins, we attribute our present most lamentable divisions. And therefore it is, that we consider that a prompt and universal return to our obedience to her, in all things, is our *first* step, and that it will be blessed to us in a way, and to an extent which we have no right to hope or expect from the performance of any less obvious or less practical duty.

All parties in the Church profess to lament our unhappy divisions, and acknowledge that, by those divisions, scandals and offences are caused, and the salvation of souls is impeded; and most sincere Churchmen avow their readiness to do all they can to heal the wounds of our holy mother, the Church, provided they are not called upon to compromise their principles, or to do violence to their consciences. Were men really and honestly prepared to do as they say, we need not be now pleading for obedience to the Prayer-book: for those who have solemnly promised and vowed that they would strictly and literally obey, without adding to or taking from the formularies of the Church, will surely not urge that their principles are compromised, or that their conscience is violated, by the most strict and literal performance of their promises and vows. The compromise and the violation must, to any conscientious and candid person, who duly considers the matter, appear inseparable from non-conformity and disobedience.

At the risk of being considered tedious by some for bringing forward matters which have been repeatedly adverted to, but in the hope that by the blessing of God they may experience a more favorable reception at this moment than they have hitherto met with, we venture to offer a few practical suggestions upon points which concern "High-Church" and "Low Church" alike, if men will only candidly examine them.

1. Daily Service, i. e. the use of "the Order for Morning and Evening Prayer, *daily* throughout the Year," which the Prayer-book expressly enjoins that "the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say in the Parish Church or Chapel where he ministereth." On the present occasion, while holding fast the promise of our Blessed Lord, to be present where two or three are gathered in His Name, which the Church pleads twice every day, we shall confine ourselves to pressing the obligation of this command upon the Ministers of towns and populous places, where, if they use their exertions and influence, and persevere faithfully and patiently, they may confidently rely upon gathering together a goodly, although it may be a small band of worshippers. No one has a right to despair of success in this matter until he has tried it to the utmost. In this, as in Church-building, "the supply must precede the demand." And surely if it were ever right to give the well-meaning and pious Laity this opportunity of sanctifying their daily labors, it is so in the present day, when so many temptations to covetousness, luxury, extravagance, and licentiousness surround them. Men now go forth to their labors in their own strength (which is but weakness) and not in the strength of the Lord. What wonder that so many fall on all sides? What wonder that a Church and Nation which neglect the daily sacrifice of public Prayer, Praise, and Thanksgiving, should be in difficulties and perplexities which man cannot, and which God will not remove? If a man does not prosper who neglects daily prayer to God, why should we expect that a Church which neglects its duty in this respect will prosper? Surely the Christian Church should not have a lower standard of practice than the Jewish Church, in such an important matter as public Prayer and Praise. To this neglect more than any other may we reasonably attribute the evils which have come upon the Church. It is unnecessary here to meet the groundless objection to the Daily Service, that it would supersede Family Prayer, because the latter might, with equal reason, be objected to as superseding individual Prayer. The more opportunities for public and private prayer the better: the more persons pray, the more will they be disposed to pray.

2. We would strongly urge the desirableness of offering to the inhabitants of populous districts, especially if there be a want of Church room, the opportunity of attending shorter services, and at a greater variety of hours, on Sunday mornings, than they have at present, in the combined and, to many persons, tedious and fatiguing service of Morning Prayer, Litany, and Communion, with a Sermon of three quarters of an hour, or an hour long. Where there are several churches and a due proportion of clergy, this boon might surely be granted without any difficulty; and even where there is only one church, provided there are two clergymen, we do not see any insurmountable difficulty. It would not perhaps be desirable to interfere much with the arrangement of our ordinary Sunday Morning Services, but we would suggest whether some such plan as the following might not be adopted.

At 8 the Order for Morning Prayer.

At 9 the Litany.

At 10 the *entire* Communion Office, including, of course, the Administration of the Eucharist, but with a sufficient pause, and an avowed license, for non-communicants to retire previous to the administration of the Sacrament. This Communion would be especially convenient for invalids and others, for whom "early Communions" (at eight o'clock) are too early.

At half-past 11 Morning Prayer, (no Litany, but a sufficient pause and license for persons to retire or enter at the end of Morning Prayer,) and the Communion Office, with a Sermon, but with no Administration of the Eucharist, except on the great Festivals.

In the afternoon there might be the Evening Service with Catechising, and in the evening the Litany might, we presume, be used, and a Sermon or Lecture after it.

To many persons, we are aware, these suggestions and alterations will appear strange and wholly unnecessary, but, from practical experience, we are convinced that some such division and shortening of our Sunday services would be a most welcome and valuable boon to invalids, aged and infirm persons, mothers who are nursing their infants, attendants on invalids and children, persons having any particular physical infirmity,* domestic servants, and young children, all of whom, by our present system of combined, unbroken services, and long sermons, are deprived of many privileges and opportunities, which the Church had considerately and affectionately provided for them.† Invalids and aged persons are often tired out, and their ailments very seriously aggravated, by long confinement in narrow pews, and continued exposure to either extreme of heat or cold; while young children are wearied and very frequently disgusted with the monotony of remaining in one narrow place for two hours, with little that can interest them, and thus they become an annoyance to every one near them. When we say this, we must not be understood to depreciate the value of discipline for children, but we question the propriety of trying their patience unduly in a place which we wish them to regard with reverent affection. They should certainly be accustomed *gradually* to the services of the Church, and not, as many must at present have, at their early attendance, to sit for two long hours in a strange place, where they must neither move nor ask a single question. How often have we pitied poor little charity children, thrust up into the highest and most distant and dark corner of the church, where they can hear nothing but the organ, and where they must, in warm weather, be almost stifled with the closeness of the atmosphere; without permission, and almost without power, to move, during two services, (one of great length,) and two long inaudible, or unintelligible sermons. We can hardly wonder if, after they leave school, they avoid a place which must be associated in their minds with irksome monotony, and unrelieved weariness. Upon domestic servants, a division and shortening of the services must confer a most valuable benefit, as nearly all might then go once, if not twice, to church on Sunday, if their employers were disposed to afford them facilities. Where there was the daily service, say Morning Prayer at 8, and Evening Prayer at 7, there might be Litany at 10 or 11, on Wednesdays and Fridays, and this latter would afford two more opportunities a week for the classes whose claims we have been urging. We are quite confident, that if the plan we have here suggested were tried, and patiently persevered in, we should, in time, obtain many more worshippers, and those more willing, cheerful, and sincere. This would be the most legitimate, the most immediate, and the most economical "Church Extension," even though an additional clergyman or two, were required in large parishes. We are no great admirers of novelty in our public services, except where novel obedience is substituted for "old-fashioned" disobedience; but we cannot help thinking that the novelty, as well as the variety of this arrangement, would be no undue or ill-timed concession to the temper and spirit of the times. This would not be against the law of the Church; whereas concessions are constantly being made in the very teeth of her laws, and in violation of the consciences of the clergy, and the privileges of the laity.

3. The restoration of Catechising, after the second Lesson, in the afternoon Service, which the Church so distinctly commands, might be made to contribute, not only to the interest and variety of the service, but to the edification of those who listened, quite as much as to those who were catechised. Its importance, as an instrument for the instruction of all ages and classes of Churchmen, cannot be overrated; and should it happily be restored in our parish churches, we hope and trust that the laity will do all in their power to assist and encourage the practice. As it has been recently said, "persons who put forward the plea that our parish schools have superseded the necessity of public catechising, overlook some most important advantages which public catechising, in the presence of the congregation, possesses, apart from its primary object, the instruction of the young persons who are catechised. 1. It instructs those among the congregation who are ignorant, and whose age or circumstances prevent their obtaining elementary instruction in any other way. 2. It interests and gratifies the parents and friends of the children, and induces the parents of those who are not already under catechising, to put them in the way of being so. 3. It greatly interests children of all classes, and affords an agreeable, and, to some, almost necessary, variety to the service—a variety which is assuredly not afforded by a long sermon, especially if they have already undergone a similar trial in the morning. 4. It shows those members of the congregation who have contributed to the maintenance of the schools, that their money has been well employed; while no children in the parish may lack such profitable instruction."

4. The audible responding and the kneeling of the laity, in the several parts of Divine Service, are still more grievously, and almost generally, neglected, in most Churches we fear, and have certainly not advanced in proportion with other improvements connected with public worship. In some churches the dimensions of the pews render kneeling more difficult and fatiguing than it should be, but this by no means a sufficient excuse, except in the case of invalids or aged persons. For many years our congregations have been systematically and uniformly sitters and kneelers in prayer; and we confess that we never could, and still less can we, in the present day, understand the *apparent* apathy of the clergy upon this subject. They may incidentally, or directly and distinctly, have alluded to it in their Sermons, or in Pastoral Letters, but the evil—the disgraceful, unchristian practice—still exists; and it appears to us a positive duty to wage *unceasing* warfare against it, until it is universally abolished in our Churches.

Much of what we have said of kneeling in prayer applies to the audible responses of the entire congregation, the neglect of which is almost as universal, and the removal of which is, we think, equally incumbent upon the clergy, and equally within their power. It must, we think, be admitted that, as a fact, the recent introduction of choirs, and, more or less, of choral performance of the service in our parish churches, has, for the time, silenced, or given a plausible excuse for the silence of, the bulk of the congregation. Very recently, indeed, we were present at a large and well-attended church in the suburbs of the metropolis, where the Psalms, Canticles, and almost all the responses were chanted by a small choir; and where we observed that the responses, especially those in the Litany, were sustained almost exclusively by the choir, and a few of the charity children. The rest of the congregation were silent; some, doubtless, from inability, and others from disinclination to chant. And as the services have been so conducted for several months, we believe, we can scarcely expect much improvement, except as the taste for ecclesiastical music increases, and as the younger members of the congregation, who have cultivated it, grow up, and set the example to their fellow worshippers.

Here then is a most important difficulty which the immediate introduction of a large proportion of chanting into our parish churches, adds to that which already exists in getting the laity into the habit of repeating their responses audibly. Men cannot deny their ability to repeat the responses aloud, in an ordinary tone, but they may deny their ability to chant them. Much, then, as we admire and enjoy chanting, preferable as we may consider it, in some important respects, we cannot help thinking that its advantages are dearly purchased by the entire silence of the generality of the congregation; and as the rubric expressly sanctions two modes of performing certain portions of the service, we should unhesitatingly prefer that mode which either experience or probability led us to believe would, in the end, induce the largest number of the laity to repeat their responses audibly, as the Church requires them to do. Much will depend upon the temper, character, and disposition of individual congregations; and a judicious and faithful pastor will duly consider the whole circumstances of his flock, and will act accordingly, so far as he can act rubrically.

It would be well, in all cases, to proceed with chanting very gradually: say with—1. the Gloria Patri; 2. the Venite; 3. the Jubilate; 4. the Te Deum; 5. the Psalms, on the Festivals; and so on: care being taken to ascertain from time to time how far the congregation, generally, fulfilled or neglected their duty of joining audibly and heartily in the responses. We need not say that while the chants should be strictly ecclesiastical, they should be as easy and attractive as may be, and should be seldom changed until the congregation have got completely into the habit of chanting. As respects Anthems (after the third Collect) we do not see any objection to their being confined exclusively to the choir, provided the congregation have the opportunity (at the end of the Litany) of joining in a portion of those metrical versions of the Psalms to which they have, for so many years, been accustomed, and the withdrawal of which would, probably, lead many persons to give up singing in Church altogether, and would, moreover, place in abeyance all the favorite old "Psalm-tunes" of the Church.

But while we deprecate any alteration (which the rubric or Catholic usage does not enjoin) in the mode of performing the ordinary Morning and Evening Services on Sundays, if the alteration has the effect of causing the laity to neglect their duty still more than they have hitherto done, yet, if the plan of giving additional and shorter services be adopted, we think it would be very desirable that some of the Services should be performed chorally; not only for the purpose of giving to the services a greater variety, but also to gratify those who prefer that mode, and to afford an opportunity to those who wish to practise it. In this way the natural tastes or inclinations of the one party, and the natural or acquired prejudices of the other might be gratified, without exciting the ill will of either, and without breaking the laws of the Church.

We had intended to allude to two or three more points, especially to the importance of publicly administering the sacrament of Baptism, as the rubric directs, after the Second Lesson; and the duty of the laity, as well as of the clergy, to urge the importance and necessity of both Sacraments to all over whom they possess influence: and especially to make a point of ascertaining that children have been baptized, where they have any reason to suspect that it has been neglected or postponed: and should their suspicions prove correct, let them not rest or lose sight of the matter until the Sacrament has been administered. There are few persons who, by a little personal inquiry, exertion, and perseverance, might not add one or more lambs to Christ's flock.

But we have said enough for the present, and much more than we contemplated saying. We hope, however, that we have said nothing which is either inconsistent with the teaching of the Church, or calculated to offend either "High" or "Low" Churchmen. Our object has been to point out to all parties a Bond of Union which may unite them for the important objects which we have specified, without compromising the principles of any party. Unity of principle is out of the question at present, but unity of practice, in those things which we have suggested, is surely not altogether hopeless. With a fixed Ritual, clearly laid down in all its details, with a Clergy individually and solemnly pledged to those details, is it not a disgrace to us, as a Christian body, that we have differences, and jealousies, and heart-burnings, and revilings, and schisms, even with respect to our very Prayers and Thanksgivings to Almighty God—the God of "Peace, Unity, and Concord?" Our disputes and differences, with regard to the Doctrines of the Church, have brought scandal enough upon us without adding to it by endless unauthorized variations from her ritual. We cannot hope to win others to our Communion, or even to retain all our brethren, while we refuse easy and obvious means of narrowing the ground which separates us from each other.

What we most earnestly and anxiously desire is, that those lay-members of the Church, who conscientiously differ from their pastors in their views of Christian doctrine, may still go to their parish churches without annoyance and irritation, by interpolations and mutilations of the Liturgy, and find, in a faithful obedient performance of the Services of the Church, some common ground upon which they may realize, so far, the relationship of Priest and people, and find rest for their souls, instead of being, as very many are at present, objects of mutual suspicion, jealousy, and dislike. Christian men cannot endure permanent estrangement from their Pastor. They may not be able to agree in Sermons, but they would fain agree in Prayers and Praises, and would joyfully unite with him in promoting, by their example, their influence, and their active exertions, a regular attendance upon the ordinances of the Church, and a reverent, orderly, and frequent performance of her Services. D. E.

* Long services and long sermons not only counteract medical treatment, and aggravate disease, but send new patients to the doctors. Females, of susceptible and weak constitutions, are especially liable to injury in various ways, particularly by attendance at churches in the evening, where an "overflowing congregation," stoves, and gas-lights, combine to render the atmosphere both insufferably hot and most unhealthy; and where, after listening to the exciting harangue of a popular preacher, they emerge into the open air, which is, by comparison, perfectly freezing, we might say *killing*. To this source, and to public meetings, and to evening parties may, in a great measure, be traced the fearful increase of consumption in the present day.

† We feel it to be too doubtful a point to be introduced otherwise than in a note, but we would venture to suggest whether some consideration might not also be bestowed upon those who have really no valid excuse for staying away from church, or for being wearied or annoyed by the length of the services on Sundays. *As a fact*, many persons, especially young men of active habits, volatile minds, and restless temperaments, are guilty of such conduct; and the question is, whether we may treat them as we would weak brethren, and make such concessions as the laws of the Church admit of, in order to bring them gradually to a better state. Again, there are some persons who, with more or less excuse, *occasionally* take the opportunity of their only weekly holiday to go and see their friends at a distance. On such occasions they omit going to church, because it would so materially interfere with their plans, but they might very likely be induced to attend an early service, of short duration, and some would be heartily glad to do so. We cannot prevent persons, who are confined all the week, from making a holiday of Sunday, occasionally, and therefore it is, we think, worth while to consider whether we should not provide them with an opportunity for public worship which will leave the majority of them without excuse if they neglect it. We have not much fear that by so doing we should sanction or increase holiday-making on Sundays, while it is certain that a considerable amount of good would be effected.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis.

Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

Just Published.

A MANUAL OF PRIVATE DEVOTIONS, for the use of Young Persons, altered from an English edition. Price 37½ cents.

HENRY M. ONDERDONK & CO.

Nov. 29—2t 25 John street.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,

Nov. 15. 60 William street.

BROWN'S POINT SCHOOL.

Rev. John Croes, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S 20—2m

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to reeeive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,

May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,

Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,

Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,

No. 80 and 86 Wooster street,

Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,

Aug. 3—tf No. 449 Broadway.

CLEMENTIS ROMANI, RECOGNITIONES, &c. &c. $1 25.

Pyle's Paraphrase on the Acts, 2 vols. $3 50.

Scholar Armed against the Errors of the Times, 2v. $7 56.

Holy Communion Offices according to the Liturgy of King Edward VI. 63 cts.

Hewlett's Commentaries and Annotations on the Holy Scriptures, 5v $10.

Clergyman's Instruction, a collection of Tracts on the Ministerial Duties, $3.

Hoadley's Plain Account of the Lord's Supper, 8vo. 75 cts.

Lardner's whole Works, 11v, $22 50.

Stanhope's Paraphrase on the Epistles and Gospels, 4v. $5.

Stackhouse's Body of Divinity, Folio, 2v. $6 50.

STANFORD & SWORDS,

Nov. 15. 139 Broadway.

APPLETON'S EDITIONS.

NEW STANDARD PRAYER—Now ready The Book of Common Prayer of the Protestant Episcopal Church, of the United States, in five varieties of sizes, with steel Illustrations by Overbeck. They may be had in the following styles of binding:—

8vo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep very neat.

12mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep very neat.

16mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep neat.

18mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep neat; Roan tuck.

24mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep neat; Roan tuck.

Or in rich silk velvet with gold gilt clasps and borders.

☞ The Publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of The Book of Common Prayer as being the most accurate of any yet printed, the proof-sheets have been carefully revised by the Rev. Dr. Anthon, one of the Committee appointed by the General Convention, to set forth a Standard Prayer Book.

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

CHURCH BOOKS published by the subscriber may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,

Churchman's Bookstore, 161 Fulton st., opposite St. Paul's.

JOURNAL OF THE N. Y. CONVENTION.—Records of the Proceedings and Debates of the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, Sept. 24th to the 30th, by Robert A. West. Just published by

STANFORD & SWORDS,

Nov. 1. 139 Broadway.

THE DARK RIVER—An Allegory, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.

Oct. 18. Church Depository, 20 John st.

BISHOP HORNE'S WORKS—Will be ready on Monday, 1st. December, No. 1 of the complete Works of Bishop Horne, with a sketch of his life, by the Rev. Wm. Jones, of Nayland. Price 25 cts.

HENRY M. ONDERDONK & CO.,

Nov. 29. 25 John street—2t

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers.	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars. —Library Books.—

The Protestant Episcopal Sunday School Library 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent, Church Depository, 20 John street.

New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Philadelphia, Pa—George & Wayne, bookseller.
Albany, N Y—W C Little, Esq., bookseller.
Catskill, N Y—Charles B Pinckney.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—E C Arnold.
Hudson, N Y—Milo B. Root.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—R S Doolittle.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Newcastle, Delaware—Hon. James Booth.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Iucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office]
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala.—William Kerr, bookseller.
Halifax, N S—Joseph H Graham, bookseller.